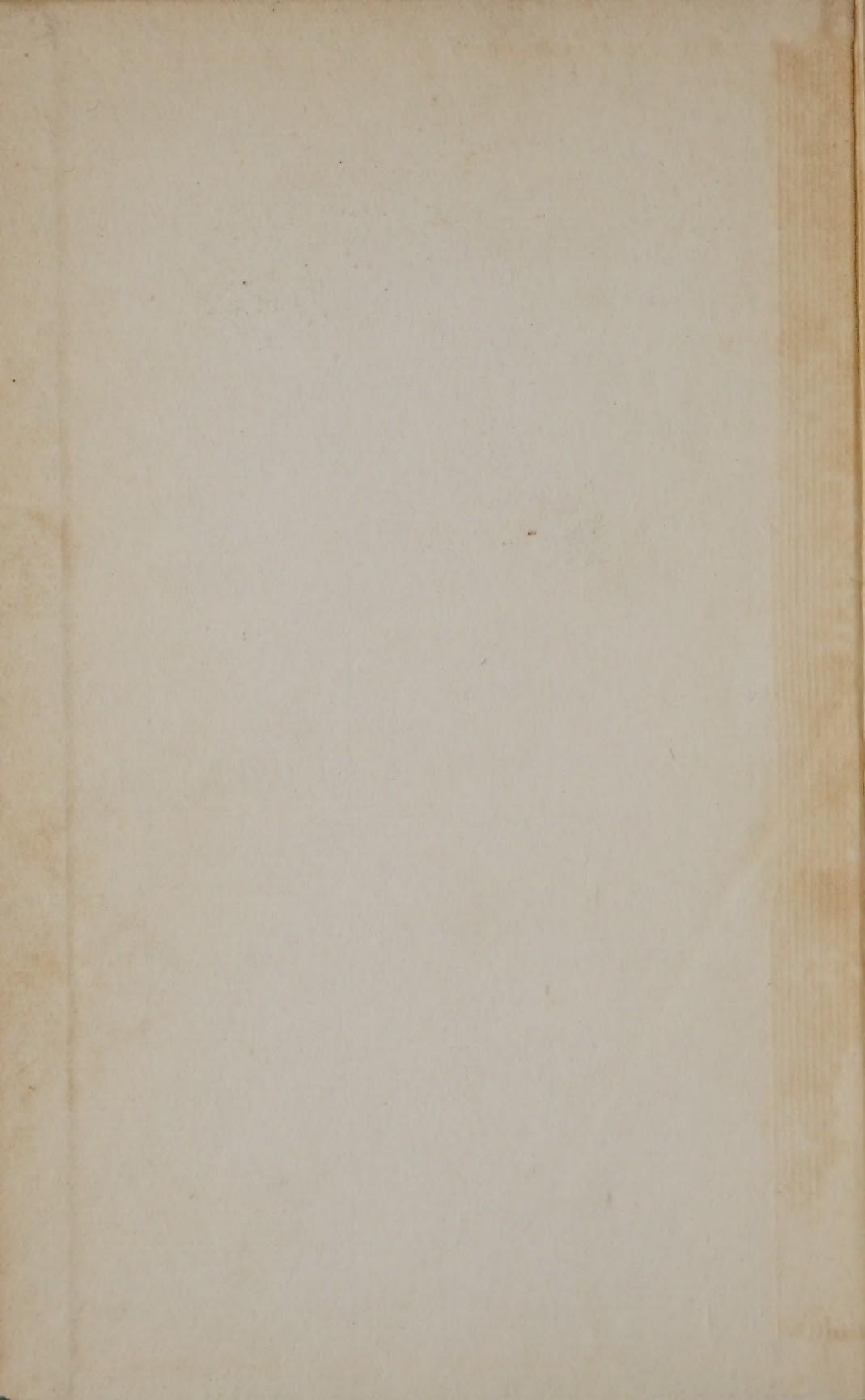


VILLAGE GREEN
TO
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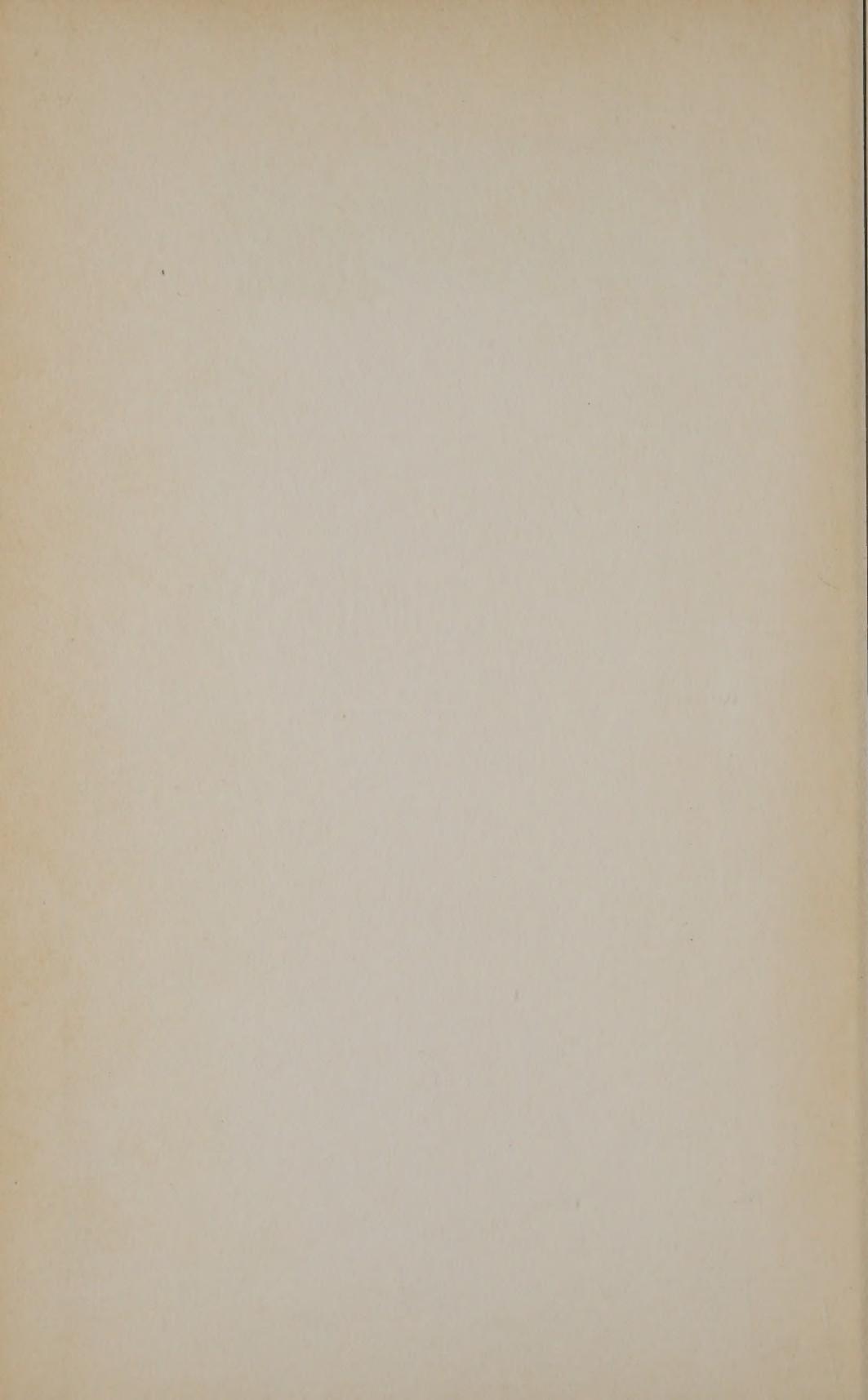


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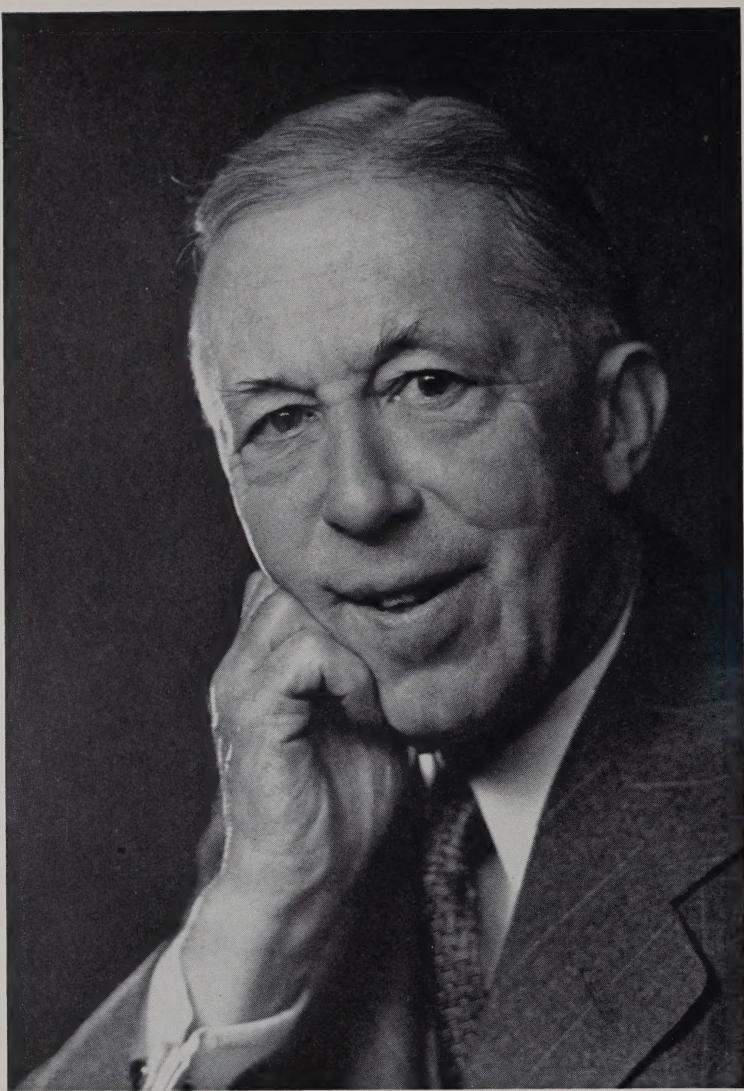
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Village green to city
center, 1843-1943

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VILLAGE GREEN
TO
CITY CENTER



REV. FERDINAND Q. BLANCHARD

1915 -

VILLAGE GREEN
TO
CITY CENTER

1843 - 1943

CENTENNIAL OF
THE EUCLID AVENUE
CONGREGATIONAL CHURCH
CLEVELAND, OHIO

HORATIO FORD
Chairman

IHNA T. FRARY
Editor

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BY WAY OF PREFACE

I. T. FRARY

THE century that stretched from 1843 to 1943 has witnessed extraordinary changes in the vicinity of our Church. Doan's Corners has grown from an insignificant cross-roads village, four miles east of Cleveland, to be one of the City's busiest centers. The Church has grown from a little group of nineteen persons, without a church home, to be one of the most powerful churches of its denomination.

The story of the first half of those hundred years is told in the words of Professor Elroy M. Avery, a former distinguished member of the Church who, in 1893, wrote a history for the "Semi-Centennial Jubilee." That booklet is reprinted, with unimportant omissions, as the opening chapter of this our centennial history. Professor Avery was widely known as an educator and historian, and the Church was most fortunate in having him as a member, clerk, and author of its history.

Beginning where the Avery history stopped, various members of our Church have continued the story to the end of our second half century.

The preparation of these chapters has involved an enormous amount of work and research that is but faintly reflected in the few pages that are allotted to each author. Those whose names appear under the various headings deserve sincere praise and

gratitude from the church members for whose benefit these chapters have been written.

Others, who have not participated in the actual writing, have rendered valuable assistance in gathering information, and lending records that are in their possession. Among these are Mrs. A. T. Whittlesey (Catherine Hanks), Mrs. William E. Luff, Mrs. Charles Usher, Mrs. Mary Wills, the Misses Alice and Nellie Morris, Miss Fannie M. Farr, Miss Anna L. Miller, Miss Milly E. Brown, Mrs. Frank B. Stearns, Mrs. Annabelle Wilson Nobles, Miss Helen M. Smith, Spencer M. Duty, Walter T. Russell, Herman F. Swartz, Mrs. Herbert C. Moatz, Walter G. King, Mrs. Florence Ford Gleason and Mrs. Clara Myers Bartholomew.

To Miss Louise Schulz are due heartfelt thanks for her active interest in the research involved in this work; and for her patience and resourcefulness in bringing to light, from mysterious subterranean vaults, huge armfuls of musty, forgotten records that proved to be invaluable sources of information.

When Professor Avery wrote his history of our Church, he covered the formative years. The record of those early years is in many ways more dramatic, more appealing than that of its maturity for, although pioneer accomplishment may appear slight by contrast, it reveals a spirit of youthful vitality, of willingness to tackle unpredictable problems, and tells stories of thrilling adventure that quite overshadow the orderly progress of greater undertakings that have become well established.

That little congregation of nineteen members, who met wherever a room might be available, prospered and outgrew in time one church building after another until, when the first half century closed, it was housed in its third church home, and in the near future was to replace the existing chapel.

The Pastor was making the best of life in the gloomy old parsonage, just south of the chapel on Logan Avenue, the attractiveness of which was in no wise increased by the cavernous horse shed which cluttered up the space in the rear. This lot, long dedicated to the pastors and horses, now serves as a parking place for the motorized successor of the horse. How many of us today, as we leave our cars back of the church, can conjure up visions of the old horse shed with its floor of fathomless dust and its cobwebbed windows? Here stood the buggies, surreys, and occasional vehicles of prouder rank, to which were hitched horses that stamped, whinnied, and lashed with their tails the too friendly swarms of flies. The sounds of whinnying, of stamping, together with the rattle of passing horse cars, and of buggy wheels on cobblestone pavements floated in through open windows, as do today the more raucous sounds of automobiles and trolley cars.

The exterior of the church remains practically as it was when Professor Avery wrote, but the interior has been subjected to material changes by the introduction of the Metcalf divided organ and the rearrangement of the galleries.

The west and east windows are colorful patternings of the eighties; the north windows, figure memorials to the Bradley family, are lighted at night to radiate outward the New Testament stories they portray. Our Pastor has conceived and inspired the execution of six new memorials of exceptional beauty, in the lower west wall, which we hope in due time will be completed as a group of seven.

The old bell still swings in the west tower. The clock which T. C. Myers installed on the north balcony rail now tells time in the chapel. The once glaring golden oak of the auditorium was beneficially subdued at the time of redecorating in 1925. Then also were installed new lighting fixtures, and the rich curtains that add color to the screen which connects the two organs.

The wall decorations remain as they were when the last remodelling took place, except for repainting of the plain portions of the walls, and retouching of ornament where it was necessitated by wear and weather.

Time has mellowed the church building, and has changed the neighborhood, but our Church and its nearby neighbor, the Euclid Avenue Christian Church still maintain their appointed places. They celebrate their centennials almost simultaneously, for they came into being but two months apart in the year 1843. Side by side they began their ministrations among home owning people of a suburban community that was known variously as Doan's Corners, East Cleveland, and the East End. Today

they are "downtown" churches, in a business district with a population living largely in apartments and boarding houses. Yet the services of preaching, music, social life, and neighborly helpfulness still continue to make of the century old churches centers of influence that will continue, we trust, for many generations to come.

The chapters that follow Professor Avery's history pick up the story where he closed and carry it on to the finish of its first full century. They tell of the various departments and activities of the Church. They tell of its accomplishments, and to a limited extent of the persons who made these accomplishments possible. Unfortunately, anything like a comprehensive recital of individual services and names would involve space far beyond the limits of this little volume so, reluctantly, a mass of data and names that had been assembled has been filed away among the archives of the Church.

There old church records and old publications, together with notes and organized records that have been assembled from them, are available for study by those who are desirous of acquiring fuller information than this simple story affords.

Various church publications of the past, that attained varying degrees of longevity, have proven most helpful in the search for historical data. First of these of which we now have records was the East End Signal. This was started in 1884 by the pastor, Dr. Ladd, and the Young People's Society which he had recently organized. The Signal was carried

on for a time, but was turned over eventually to a local publisher and became an independent society paper.

Our Church Greeting was due also to the initiative of Dr. Ladd. It made its first appearance on December 5th, 1886, with Deacon J. W. Moore as editor, the understanding being that its publication was only an experiment, to be tried for one month. It has been continued ever since.

The Beacon Light came into existence March 1st, 1898, as an undertaking of the Young People's Society of Christian Endeavor. Allen Carpenter was Editor-in-Chief; Robert L. Everts, Business Manager; Edward W. Kneen and Richard F. Trumper, Associate Managers. This monthly publication continued under changing management and editorship until 1907, during which period a very complete record of church activities appeared in its pages.

Church directories and annual reports have been issued from time to time, from which may be obtained valuable information regarding the membership and the organizations that have been features of the church life.

Programs of special services, entertainments, and musicals afford intimate glimpses into the past that reveal the tastes and tendencies of the times, and recall those who were leaders in their day. It is to be regretted that complete files of all these and other records were not kept in the past, as they are at present, for they are of great value in rounding out the history of the Church.



FIRST CHURCH, EUCLID AND DOAN STREETS

1849



THEN AND NOW—1843 to 1893

ELROY M. AVERY

"Great oaks from little acorns grow."

THE Euclid Avenue Congregational Church is the outgrowth of a Sunday-school. In 1828, Mrs. Sally Mather Hale started such a school and, a few years later, Mr. B. F. Rouse began another, the latter being held in a stone shop nearly opposite the site of Adelbert College. In 1841, J. F. Hanks, Horace Ford and Horatio C. Ford started, in an old stone school-house on Euclid road between what now are Republic and Doan streets, a school which, after a continuous existence of more than half a century, is now the nursery of the Euclid Avenue Congregational Church. It has been said that at first "so ungodly was the neighborhood that it required great patience and perseverance to maintain the school and sometimes, in the winter, Mr. Foot and Mr. Horace Ford composed the whole school." For fifty-one consecutive years Mr. Ford has been one of the teachers—an honor won by very few. It is a rich reward bestowed upon this faithful saint that many souls have been born into the Kingdom while under his instruction. Of the fruition of this germ, mention will be made on a later page.

An old leather-covered book, bearing in letters of gold (as it should) the inscription "Record of

the East Cleveland Presbyterian Church," opens with the following entry:

"At a meeting of the Friends of Presbyterianism in East Cleveland, (Cuyahoga County, Ohio), November 30th, 1843, Rev. Dr. S. C. Aiken presiding, aided by Rev. Mr. C. S. Cady;

"On motion of C. Coakley,

Resolved, That we now form ourselves into a church.

"The letters of nineteen persons were read and approved, whose names are as follows: viz.:—

Cyrus Ford,	Jonathan Bowls,
Clarissa Ford,	Samuel W. Baldwin,
Horace Ford,	Lydia Baldwin,
Horatio Ford,	Julia Baldwin,
Samuel Cozad,	Rhoda Clark,
Hetty Ann Cozad,	Cornelius Coakley,
Elizabeth Walters,	Harriet Coakley,
Edwin Cowles,	Jarvis F. Hanks,
Almira M. Cowles,	Charlotte Hanks,
Romelia L. Hanks.	

"These persons assented to the articles of faith, Covenant and response, of the first Presbyterian Church of the City of Cleveland; after which the new church was declared to be duly organized.

"*Resolved*, That this Church accept the form of Government of the Presbyterian Church of the United States, by which we will be governed, with this exception, viz.: In Chapter XIII, Section 6, the

article making the office of Ruling Elder perpetual, shall be so altered as to read thus: '*One-third of the Elders shall go out of office, every year, for the first three years, according to their respective ages, after which, according to seniority of office.*'

"*Resolved*, That this church be denominated '*The Presbyterian Church of East Cleveland.*'"

"An election was held for the choice of three persons as Elders, and Brethren Cyrus Ford, Jarvis F. Hanks and Samuel W. Baldwin were elected; after which the meeting was adjourned."

That this is not the original record is shown by an inscription on a fly leaf of the book showing that it was "Presented to the East Cleveland Presbyterian Church, 1848, by J. F. Hanks." The original records have probably been destroyed but the copy was evidently made with care.

In view of the subsequent change of the church from Presbyterianism to Congregationalism, it is worthy of note that, originally, all but one of these nineteen charter members were Congregationalists. One of the sisters who was devoted to the interests of the new enterprise "felt that she could not belong to any other than a Presbyterian church," and her denominational preferences were allowed to prevail. She was able to survive the change, however, when it came.

The new church was organized in the old stone school house and held its meetings there for a short time after. After that, its meetings were held in the building of the Methodist church; then in a room

in the old Railroad Hotel (at the corner of Euclid and Republic streets); and then in "a building on Euclid street, just west of the Square," *i.e.*, on the north side of Euclid avenue, between Republic and Doan streets.

Doubtless, there had been, even in advance, not a little work and prayer and God quickly gave an increase. On the twenty-fourth of December, 1843, "Mrs. Mary Cozad, wife of Samuel, was, on the profession of her faith, received to unite with the church, publicly, on the following Sabbath. Silas C. Cozad was also examined touching his religious experience and approved by the session." Six days later, Miss Mary Cozad was similarly approved and Mr. Thomas Sellers was admitted by letter from the First Congregational Church in Cleveland. But the new church waxed strong slowly; at the end of the first decade, the membership was but sixty-one; after twenty years of struggle for life (1863), the membership was only one hundred. But in 1873, the more robust roll showed 314 names; the fourth decade ended with 644, and the fifth is now rounded out with 835. The whole number of persons connected with the church since its organization half a century ago (November 30, 1843—November 30, 1893) is 1883.

* * * * *

At the first annual meeting of the church (November 30, 1844), Cyrus Ford was re-elected elder and the following was adopted:

[18]

"Resolved, That this church will hold a communion season as near as may be on the first Sabbath in December, April and August, until we have a regular pastor, after which a change may be made if we deem it best."

On Sunday, the twenty-second of December, three persons were received into the church and the Lord's Supper was administered by the Rev. David Temple. There is no record of a communion in the following April but, on the third of August, 1845, the record says, "the Lord's Supper was administered by Rev. Mr. Page, of Euclid. We enjoyed a pleasant and we trust a profitable day. No additions, however, were made to the church." By this time, there had been several dismissions to sister churches, and the annual statistical report rendered to presbytery at Brecksville (September 3, 1845), was as follows:

Members.....	22
Contributions to Home and Foreign Missions..	\$10
Sunday School: Teachers.....	13
Scholars.....	91
<hr/>	
Total.....	104
Volumes in the Library.....	60

After service as temporary supply by the Rev. C. S. Cady, the Rev. John T. Avery and the Rev. B. Page, the pastorate of the Rev. Anthony McReynolds began on the nineteenth of October, 1845. At the second annual meeting (November 29, 1845), it was

"Resolved, That we will immediately set about building a church edifice; that the size of it shall be forty by sixty feet, the material to be brick with a stone foundation; and that, instead of a gallery for singers, there shall be semi-circular seats elevated above the floor back of the pulpit."

Then began the struggle that was to continue for nearly four years. The brick building still standing in the rear of the "Armory" at the corner of Euclid avenue and Doan street seems a very small and modest structure now, but in those early days it loomed up through hopes and fears as a very great undertaking. The church membership was less than fifty, all told, and the load to be lifted weighed \$3,300. There are many interesting and instructive stories of personal effort and heroic self-sacrifice in connection with this building era. Some idea of the individual consecration involved may be gained from the fact that several members worked out their subscriptions at the rate of fifty cents a day.

One of the most faithful members of the church kept a diary during these years. Every Sunday, the text was recorded, and comments were made on the sermon, the attendance and the life of the Sunday-school. Some interesting extracts have been permitted, thus:

"October 19, 1845. Rev. A. McReynolds preached his first sermon. Morning text, II Chronicles, 15:7, 'Be strong, therefore, and let not your hands be weak, for your work shall be rewarded.' After-

noon text, Matt. 13: 33, 'Another parable spake he unto them: The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened.'

"June 6, 1846. Engaged making preparations for building a church, digging a well, etc.

"June 15, 1846. The foundation of the meeting house that is to be was laid today. If the Lord help to build, it will probably be finished, and I should judge that some brethren throw all the burden on Him. How resigned!!!

"Wednesday, July 29, 1846. Engaged tending mason on our rising church. I know not how good a servant I make for the stone layers, but I do know that

The mason's clerk
Has dirty work.

The thirtieth and thirty-first of July and the third of August were spent in the same exhilarating exercise.

"August 7, 1846. Engaged on the meeting-house. The basement story looks church-ish already.

"August 10, 1846. Engaged on the church. I am getting tired of being mason's clerk—there's too much lifting for a lazy man.

"August 14, 1846. Engaged, forenoon, getting lintels for the church; afternoon, serving masons.

"August 15, 1846. Was ever weather hotter? Finished the stone work of the church except the water-table. Glad of it.

"August 31, 1846. Engaged cutting logs for the joists of the church.

"September 2, 1846. Ladies gave a fair. A large and liberal concourse swept the tables leaving the ladies minus the feed and plus about \$75, net profit. That's good enough for East Cleveland!

"October 8, 1846. In the prayer-meeting this evening, the great goodness of God to the little church here was strikingly set forth; not a member of it has been removed by death since it has had being; it has been brought unscathed through the attacks of malign enemies, and whatever it has turned its hand to has prospered. The Lord hath done this.

"October 30, 1847. Engaged in finishing the raising of the church roof. Our meeting-house looks quite church-ish with the rafters and steeple beams up.

"October 31, 1847. (Sunday.) In the afternoon, attended the funeral of Mrs. Custead—Thus has this church laid three of its members in the grave within a week. What a solemn admonition to us who remain to be also ready. The young, the middle-aged, the old, have gone; so may we go. What a glimpse of futurity the death of one among us affords!"

What a story of piety and pathos, common-sense and humor, this old diary brings to us! And what a sermon, too! The historian is not permitted to reveal the name of its writer, but who of the older members of this church will need to be told?

One of the faithful ones of those early days speaks of the important part that music occupied in the church services. He says: "The Fords all sang, and sang well." Deacon Horace Ford led the choir for many years. It is fortunate for the church that some of the Fords have continued to sing even unto this day; the present efficiency and wide reputation of our Mendelssohn Choir is chiefly due to Frank L. Ford, the choir master.

The larger part of the pastorate of Mr. McReynolds was one of united work and healthy growth, but, by-and-by, clouds began to gather. There were differences of opinion as to the desirability of the Presbyterian form of church government and others based on the slavery question. The Presbyterian general assembly was in sympathy with slavery and this church was not. Some of the members had come from Pennsylvania Presbyterian churches and feared the freer Congregational principles, but there was too much of New England there to be thus overruled.

* * * * *

Under date of the seventh of August, 1847, appears this record:

"Justus L. Cozad, a lad of thirteen or fourteen years of age, applied for membership on profession of his faith; and, upon due examination touching his Christian experience and character, he was admitted." At the end of the month, the church membership numbered sixty-two. In December, it

was resolved to take immediate action for the legal incorporation of the church, and on the twenty-second, Henry Taylor, Nathan Ingersoll and John R. Walters (the long-familiar and everybody's "Uncle John,") were elected trustees, and Horace Ford, clerk, of "The First Presbyterian Church and Society of East Cleveland." Of these, Mr. Taylor and Mr. Ford are the only survivors. The basement of the new church was finished and used in 1848.

* * * * *

The next statistical report showed that the membership had fallen from sixty-two to fifty-nine.

At the annual meeting of the society (January 4, 1849), Mr. Andrew W. Duty was elected as one of the trustees. Mr. Duty furnished the brick for the new church and delivered them on the ground. His contributions to the building fund exceeded those of any other person, although he never was a member of our church.

After this, the Rev. C. L. Watson served the church for about eighteen months, his name first appearing on the records as moderator of the session under date of the tenth of December, 1848. During this period, the church just about held its own. The new church building at the corner of Euclid avenue and Doan street was dedicated on the afternoon of Thursday, the twenty-ninth of September, 1849. At this time, the church membership had fallen to fifty-four, but by another year (September 2, 1850), it had risen to sixty. Mr. Watson

seems to have gone from East Cleveland to Tecumseh, Michigan.

The Great Shepherd next sent to this scattered and wounded flock a worthy under shepherd in the person of the Rev. C. W. Torrey. At the meeting of the society held on the twenty-eighth of August, 1850, it was resolved to "invite the Rev. Mr. Torrey to preach for this society for a time not exceeding six months with a view to permanent settlement." This invitation was extended by a vote of thirty-five against two and promptly declined by Mr. Torrey. On the seventeenth of September, 1850, the society unanimously

"*Resolved*, That Mr. Torrey be invited to supply the pulpit of this church indefinitely with a view to become our settled pastor at some future time if it should be then thought desirable."

This seems to have had the desired effect, and Mr. Torrey, who has been characterized as "a man of Christ-like spirit and much sanctified common sense," took up the work. He ignored all differences and sought to displace animosity with the spirit of the gospel. A powerful revival soon occurred, healing difficulties among church members and bringing many unconverted ones into the kingdom. A young people's meeting was begun which met every week in the pastor's study. Then and there, several who now are staunch members of the church and helpful in every good work, received much of their early training in the Christian life. At a meeting of the society held on the twenty-first of Sep-

tember, 1852, the trustees were authorized, by a unanimous vote, to "pledge the Rev. Mr. Torrey the sum of five hundred dollars as his salary for the ensuing year."

For a sample of the wholly unconventional way in which the business of the society was transacted, turn to the records for the sixth of January, 1851, where it appears that:

First, As no provision had been made for paying the sexton, S. W. Baldwin, for service from the first of July to the twentieth of September, "a collection was ordered to be taken one week from next Sabbath to meet this deficiency, \$5.87."

Second, The treasurer was "directed to pay Andrew W. Duty Forty Dollars of what is due to C. L. Watson from this society to compensate said Duty for what monies he advanced in building the House of this society on the Sixty Dollar note assumed by said C. L. Watson."

Third, As "Fourteen Dollars appeared to be due to B. C. Walters for work done in finishing the Basement room of this House, a collection of fifty cents from the male members of society was proposed and adopted to pay this debt. Those present paid their tax."

The church was now approaching a crisis and the historian points, with what he trusts will be deemed a pardonable pride, to the way in which it was met. A called meeting of the church was held on the afternoon of Saturday, the fourteenth of February, 1852, "for the purpose of ascertaining the

minds of the church members on the subject of a change of our form of church government and also the relation we sustain to the sin of slavery through our connection with the United States General Assembly and the Judicatories connected therewith."

These two questions were considered all that afternoon and the meeting was continued to the following Saturday. The church members thus came together on the memorable twenty-first of February, 1852.*

* * * * *

Nine members requested that their names be entered on the records as dissenting from the action of the church, after which the meeting was adjourned.

*SYNOPSIS OF RESOLUTIONS

Resolutions were introduced by Horace Ford and by Dr. John De La Mater, all of which were adopted, with varying pluralities. Mr. Ford's third resolution crystallizes the thought and embodies the action that were developed in this crucial situation. The resolution reads:

"*Third*, That we as a church feel it a solemn duty before God in some way to separate ourselves from a voluntary connection with acknowledged and admitted sin, and from those Ecclesiastical bodies which, having the power to discipline what they declare to be sin, foster and retain it in their communion."

It should be borne in mind that the Presbyterian Church with its large membership in the South, (this was before the division of that church on sectional lines had taken place) was in a difficult position. If a majority succeeded in committing the church for or against slavery, what eventually took place might at any time occur. But the little church at Doan's Corners was not minded to go on halting between two opinions.

In substance the other resolutions stated that the official position of the Presbyterian Church was sound, but that its action was inconsistent with its declarations. In these circumstances some members were in favor of changing the church affiliation and becoming a Congregational church, but it was resolved that for the present the church should resume complete independence while retaining the Presbyterian name. There was a further resolution setting forth that there was no intention on the part of the church to consider the issue of slavery differently from other "sinful practices." The wording is decidedly obscure, as is often the case with a statement which declares something a sin but does not want to hurt the feelings of the sinner. However, the die was surely enough cast in the resolution quoted above. F. Q. B.

ed by prayer. Two of these subsequently severed their connection with the church because the church had severed its connection with presbytery. For the next decade the church was known as an "Independent Presbyterian Church," whatever that may be.

A letter from the widow of Pastor Torrey (November 23, 1893) says that the history of this period would be incomplete "without some mention of the service which Dr. John De La Mater rendered. I think he came into the church in the year 1851. The question of slavery agitated the church greatly, as it did most of the churches on the Reserve." Dr. De La Mater presented his letter from the Presbyterian church of Cleveland on the third of May, 1851. At this or at some previous meeting, he said, as Mrs. Torrey remembers: "I have pleasant relations with the Stone Church of which Dr. Aiken is pastor, but they are a strong church and do not, in particular, need my help. I might be of service to this weaker church. I propose to offer myself for membership in this church if they see fit to accept me." Mrs. Torrey further says that "his culture, kindness of heart and knowledge of church polity enabled him to discuss delicate points which would come up so as to give the least offense. His readiness to take responsibility, even where the work was not pleasant, was marked. Although he had a large professional practice, he was seldom absent from the Sabbath services." He was unanimously elected a ruling elder of the church on the thirty-first of October, 1851, and is gratefully remembered by the

few members of this church who were in connection with it at the time. His name appears on the church records spelled Delamater, De Lamater and De La Mater, being signed as clerk of the session to the record for the eighth of September, 1853, in the way last given.

About this time, (January 4, 1853), membership in the society was thus defined, by a vote of the society: "That its members are understood to be male members of the church above the age of twenty-one years and all others of like age who have been regular contributors to the support of the gospel in this society during a year immediately preceding any annual meeting of this society at which such membership shall be questioned, or who may be leaseholders of slips in the church."

At a meeting of the trustees held the same day, it was voted that the adoption "of a form of government more congregational than their present one, or of a mode of government wholly conformed to the congregational conference system generally prevalent in the State of Maine, would, in the opinion of this body, decidedly promote the interests of religion in this church and congregation."

"Therefore, it was further voted unanimously that should the church decide to adopt for their governance either of the modifications of church government above named, this board guarantee to said church and congregation, to the fullest extent of its legal powers all the rights and privileges of occupancy and use of their present house of wor-

ship which they have heretofore been accustomed to enjoy."

This record is signed by A. W. Duty, H. C. Ford and J. R. Walters, trustees.

On the eighteenth of June, 1854, a series of resolutions was adopted by which the church assumed the entire control of its ecclesiastical affairs and declared its adult membership the final judicatory in all matters of government and discipline. Since that time it has been strictly Congregational in its organization and form of government, although it remained nominally Presbyterian for several years longer. Soon after leaving presbytery it became connected with the Cleveland Congregational Conference.

On the sixth of January, 1855, the church membership was sixty-one; the record a year later shows no change in this respect but contains the following interesting entry:

"In view of the low state of religion among us, there having been no additions to the church during the year and no known conversions in the congregation, the church at their meeting for preparatory lecture resolved to renew their covenant solemnly before God, with Him and with one another, after the example and mainly in the language of the Plymouth church that came to this land in the Mayflower in 1620.

"We, the members of the present church of Christ in East Cleveland, having found by sad experience how dangerous it is to sit loose from the covenant we make with our God and how apt we are to

wander into bye-paths, even to the losing of our first aims in entering into church covenant, do therefore solemnly, in the presence of the Eternal God, both for our own comforts and those who shall or may be joined unto us, renew the church covenant we find the church bound unto at their first beginning, viz.: that we covenant with the Lord and with one another and do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth: and do more explicitly in the name and fear of God profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ:*

Following this record, is the following *nota bene*:

"This communion season, more than ordinarily interesting, was succeeded by an increase of religious interest in the church and congregation, and a number of souls were, as we trust, hopefully converted."

At the annual meeting held on the second of January, 1858, it was reported that "there are now of present acting members of this church, fifty persons; seventeen others are on the list who have left without taking letters or are in any present communion." The church contributions of this little band for that year (the famous panic-year of 1857),

*After this there follow six statements in which the members declare their faith in God and their loyalty to the spirit of Jesus; promise to live together in the spirit of kindness, forgiving and forbearing, and to seek the progress of the gospel; covenant to promote and be faithful to the services of the church; and finally so to conduct themselves with zeal and charity as to be true examples to their children and associates of the transforming power of Christ.

The simple eloquence and profound piety of this covenant of our spiritual ancestors will stir all who read to be worthy of our heritage. F.Q.B.

aggregated \$1,119.00! Who shall say that in those dark hours, God was not training these faithful and self-sacrificing ones for great work and glorious achievement? We can see now better than they could then that they were laying broad and deep in devoted Christian character the foundations of a powerful church.

Waning strength warned Mr. Torrey that he must lay aside toil and care and take a change, and, on the fifth of May, 1858, the Rev. A. D. Barber began his labors as assistant or acting pastor.

This, however, did not accomplish all for which the pastor and people had hoped, and Mr. Torrey felt that in justice, both to the church and to himself, he must resign. A council of the neighboring churches and ministers was, therefore, called, (March 2, 1859), and the pastoral relation was dissolved. The esteem in which Mr. Torrey's devotion and ability were held by the church may be inferred from the fact that one of the trustees said that he would be in favor of giving leave of absence for six months of the year for the sake of having him with them for the other six. It is pleasant to remember that Mr. Torrey chose his old parish as the home of his declining years, and that his wife and daughter still abide among us.

On the twenty-fourth of March, 1859, the society authorized and requested the trustees "to invite the Rev. A. D. Barber to remain as pastor of this church at a salary of \$600 per annum." On the fifth of May, 1860, Mr. Barber tendered his resignation as acting

pastor of the church, and, on the eighth, the resignation was accepted. It is recorded that resolutions were adopted expressing the appreciation and esteem of the church and society for Mr. Barber. During this brief pastorate, quite a number were received into the church who are now bearing an important share of the responsibilities of the church, and they still rejoice to regard him as their spiritual father who tarries in the fulness of years. Father Barber also has a special interest in this church as the spiritual birthplace of his two eldest children.

Mr. Barber was succeeded by the Rev. Albert M. Richardson, who presented his letter from the Congregational church at Austinburg and entered into covenant with this church in the following fall (November 5, 1860). The church records do not show the date of the beginning of his service, but the church manual, printed in 1869, says that it was on the first day of May, 1860.

On the fourth of May, 1862, a previously appointed committee reported a manual of the church and three hundred copies thereof were ordered printed. This manual contains a new constitution, the first article of which is in these words:

"This church shall be called the FIRST CONGREGATIONAL CHURCH OF EAST CLEVELAND." Thus was the name changed to correspond to a long-established fact. Having declared its entire return to apostolic methods of self-control in all ecclesiastical matters, and having constituted its adult membership the final judicatory in all

questions of government and discipline, it was now fully organized as a Congregational church.

From the incorporation of the church in 1847 to 1862 inclusive, the record of each annual meeting of the society contains, with delightful persistency, words like these: "Horace Ford was chosen clerk for the ensuing year," or "Horace Ford was chosen clerk and treasurer for the ensuing year." But at the annual meeting in January, 1863, either because Brother Ford resolved to pull out or had lost his "pull," another was elected clerk and treasurer in his stead. But that took place in the darkest days of the civil war when nothing was certain but the unexpected.

The church building at the corner of Euclid avenue and Church (now Doan) street became too small for the steadily growing congregation and, early in October, 1865, a meeting was called to take measures for securing a site and building a new house better suited to the wants of the society. Dr. W. S. Streator gave a desirable lot at the corner of Euclid and Logan avenues and subscribed a thousand dollars. Work was begun in the spring of 1866, and the corner stone laid with appropriate ceremonies on the third of July. The church now numbered a hundred and nine members. Again, great personal sacrifices became necessary, one member even mortgaging his home to pay his subscription. The Ladies' Mite Society raised two thousand dollars, and the pulpit and platform furnishings were provided by the Sunday-school. The building was put under roof that

season and solemnly dedicated to the worship of God on the eighth of January, 1867. The main building was of brick with stone trimmings and fifty by eighty-eight feet in size. In the rear was a chapel twenty-eight by forty feet. The audience room had a hundred and twenty-four pews exclusive of the gallery and choir, and had a seating capacity of about six hundred. The total cost was about twenty-five thousand dollars and, at the time of dedication, the trustees held assets sufficient to cover the whole cost. In less than three years the church membership and the congregation were more than doubled.

In its day, the building was considered one of the finest as it was the largest in the neighborhood, but the original design was never fully carried out. The towers were never finished and unpainted boards closed the large round openings intended for the faces of a clock. The building presented a gloomy appearance both outside and inside. The windows were small and old-fashioned, and the seats extremely uncomfortable; of ventilation there was none, and the heating was most primitive. Large box stoves to burn wood were placed in the cellar, and the heated cellar air was allowed to enter the assembly room through slits in the floor. Such a house of worship, with bright and attractive modern churches going up around it, soon became too great a burden to carry. But not a few in the congregation said that a new church could not be built. The minister's salary, at this time (1868), was fifteen hundred dollars a year.

These years constituted a season of great prosperity. The preaching was strong and edifying and the church began to enlarge the borders of her influence and effort. A mission Sunday-school was begun in the school house still standing at the corner of Doan street and Crawford road, which had to be abandoned, however, when, in 1872, the school-house came under the control of the city. But good seed was sown which has since borne fruit. Thus the work of the church continued to be a successful one, carried by a united membership and an able leader, till suddenly the power of the pulpit seemed to wane, and then the sad fact that "sin lieth at the door" revealed the cause, and this pastorate came to an abrupt termination, on the fourth of September, 1869. On the first of July, 1869, the church roll included two hundred and eighteen members.

On the seventh of October, 1869, the matter of securing a new pastor was commended to the attention of the deacons and trustees. A month later, they reported the name of the Rev. J. E. Twitchell, D.D., of Mansfield, Ohio, and a call to him to become our pastor at an annual salary of three thousand dollars was unanimously adopted. The call was accepted on the twenty-eighth of December, and, on the first of March, 1870, Dr. Twitchell began his labors here. On the tenth of July, 1874, he was installed as pastor, his annual salary being fixed at four thousand dollars, with use of parsonage.

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The new constitution adopted on the fourth of January, 1872, changed the name of the society from "The First Congregational Church of East Cleveland" to "The Euclid Avenue Congregational Church of East Cleveland" and eliminated sex from the qualifications for membership in the society. At the same meeting, Capt. Alva Bradley was elected as one of the trustees, which trust he continued to hold until the time of his death in 1885. In May of this year (1872), the society voted that "As soon as twenty thousand dollars shall be pledged, the trustees shall be authorized and instructed to put light galleries in the audience room of the church; pay the indebtedness on the parsonage, and erect a chapel this year upon such plan as shall be approved by the Society." To these ends, more than seven thousand dollars were pledged on the spot. Thus the chapel built in 1866 was replaced by another of greater capacity and convenience, which was dedicated on the eighth of June, 1873. But the matter of galleries in the audience room hung fire until, on the ninth of March, 1874, Mr. Justus L. Cozad proposed to put in the galleries and to finish them ready for seating, at his own expense. The society promptly accepted the proposal with thanks.

One of the most extensive revivals in our history occurred in 1872. As a result of this revival, eighty-four united with the church, more than half of whom were from the Sunday-school, and all but twelve came on profession of faith. Several prominent men were converted at this time, among them

W. H. Doan, the blessed memory of whose noble life and benevolent deeds remains, as a precious legacy and an abiding benediction. Mr. Doan had served as one of the trustees since September, 1867. One of the sunny memories of this period brings to mind a woman who is better known to the world now than she was then, and who might have been found any Sunday morning in the church lobby as the congregation was assembling. At the first glance, she recognized the visiting stranger as a stranger, and, with welcoming smile and pleasing word, made him feel that he was at home in his Father's house. Would that every Christian church might ever have some one to do a work like that then done by Mrs. Sarah K. Bolton! In later years, her place has been well taken by Mr. Charles A. Post, the courteous chief of the corps of ushers and one of the most "all-around" efficient members of the church.

One day in 1872, Messrs. J. W. Ellsworth and Lewis Judson, of this church, were looking over the field in the vicinity of East Madison avenue and Quincy street with a view to starting mission work in that part of the city. From a man sitting on a fence about opposite the site of the East Madison Avenue Congregational Church of today, they learned that there was great need of such an undertaking and that an afternoon prayer service was then being held at the not-far-off house of a Mr. Francisco. Toward the Francisco residence, our picket guard, therefore, moved. They found an assemblage so large that admission by way of the

front door was out of the question. An entrance from the rear was, however, effected. When the gathered worshipers learned whence the new comers came, they asked them to fetch their pastor to conduct religious services for them. For several subsequent Sunday afternoons, Dr. Twitchell preached at Mr. Francisco's house. Then, a call was made for volunteers to go into that field and establish a Sunday-school there. Accompanied by a wagon-load of helpers, Mr. B. F. Whitman responded to the call, and adhered to the work until the new enterprise outgrew the feebleness of infancy. For about two years, regular meetings were held from house to house until, in the summer of 1874, it became evident that a church building in that vicinity was necessary. By a vote of the society, it was decided to undertake the building at once. Six of our members bought the lot at the corner of East Madison avenue and Quincy street; others gave money with which to buy material, and others gave labor. J. L. Cozad and H. L. Talbot were elected trustees and, by the end of the year, an attractive chapel, thirty-two by sixty feet, was wholly paid for and ready for use. The new chapel was dedicated on the first Sunday in January, 1875; a week later, a Sunday-school was organized with a hundred and twenty members. Mr. B. F. Whitman was the superintendent and most of the teachers were from the mother church. The Lord manifestly owned and blessed the enterprise and the hopeful conversions were many. A council of the neighboring Congregational

churches met on the third of July of that year and organized "The Madison Avenue Congregational Church" with twenty-two members. The Rev. O. D. Fisher was called to the pastorate, began his labors on the fourth of July, and was installed on the twenty-eighth of September, 1875. Half of the expense for the year was pledged by the mother church and the Ohio Home Missionary Society.

About this time, the finances of the society were in a somewhat unsatisfactory condition and the business methods rather loose. It was finally decided that the offices of clerk and treasurer should no longer be held by the same person and that the clerk should be, *ex-officio*, secretary of the board of trustees. At the annual meeting in March, 1876, Elroy M. Avery was chosen clerk and immediately, through another, gave notice of amendments to the constitution and by-laws, all of which were adopted at a subsequent meeting. The new rules forbade the drawing of any order on the treasurer "except when voted by the trustees at a stated meeting or at a meeting regularly called, *a quorum being present*," and provided that the treasurer should pay out moneys "only upon the written order of the president of the board of trustees, countersigned by the secretary of the board." These rules put an end to "curb-stone meetings" and quickly led to regular monthly meetings of the trustees and to more systematic methods. Dr. Avery subsequently served as a trustee, but he never did the society better service than this.

In 1876, died Horatio Cyrus Ford, one of the staunchest pillars of the church and one of the cheeriest of its members. The church and the community mourned as they have seldom mourned; the Sunday-school held a special memorial service and one of the sister churches adopted a series of resolutions expressive of their great loss and deep sorrow and including the following:

"*Resolved*, That, as a public tribute to his memory, this pleasant little sanctuary, which is so much indebted to his liberality for its erection, shall be designated and known as the Ford Chapel of the First Congregational Church of Collinwood."

In an illustrated article descriptive of the laying of the corner stone of the new Congregational church at that place, the Collinwood *Times* (October 20, 1893) says that the founders of the church did not "wander around for a place of worship, because God gave them a friend and a consecrated brother in the person of Horatio Ford of the Euclid Avenue Congregational Church, who, out of his liberality and sympathy with the interests of God's kingdom, gave them the lumber to build the house in which they have worshiped from that day to this. He having died before all bills were paid, his son, Clark, cancelled all indebtedness. His brother, Horace, who still lives and is an efficient and faithful officer of the same church, also aided in the erection of the above house of worship. Is it to be wondered, then, that for years this small sanctuary was called the Ford Chapel?"

It seems that if "The Fords all sang, and sang well," as previously set down in these pages, they did other things well, too. May their numbers never be less; yea, like the Rechabites of old, may they not want a man to stand before the Lord forever.

At the end of 1870, the membership of the home church was two hundred and thirty; in November, 1874, it was four hundred and fifty-six and the enrollment of the Sunday-school was four hundred and one; in April, 1876, the church membership was five hundred and seventy-seven and the Sunday-school enrollment, five hundred and twenty-eight. At the end of 1881, the church membership was six hundred and eighty-three. The years were filled with agreeable and successful pastoral endeavor until November, 1882, when, with the best wishes of all, the pastoral relation was dissolved and Dr. Twitchell accepted a call to another field.

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The church was then fortunate in securing for its next leader the present much-loved pastor, the Rev. Henry M. Ladd, D.D. He began his work on the first of May, 1883, and was duly installed on the twenty-ninth of the same month. He had come fresh from hazardous and successful African exploration, with a wide knowledge of men and affairs and an acknowledged talent for leadership.

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The first decided move was to tear down the old church and to build a new one more in keeping with

the position the people were called to occupy, and more adequate to their growing needs. This demanded wise management and persistent courage, but the overcoming of difficulties seemed to be the delight of this pastor's life. Those who at first opposed, became the most generous givers and the hardest workers. The new church occupied the site of its predecessor and was built of solid stone even to the apex of each of its towers. The aim was to build a church which should be good enough for the rich man and not too good for the poor man.

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Favoring events so conspired that a building that could not be duplicated for seventy-five thousand dollars was completed at the low cost of thirty-five thousand dollars. This result seems almost incredible, and was the marvel of the many visitors who came to view and admire. At the beginning, it was agreed that no debt should be incurred; that no contract should be executed until the trustees had in hand the means of satisfying the obligations that the contract would impose. This wise resolution was adhered to until the end. Additional to this, about fifteen hundred dollars were raised for the improvement of the chapel.

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The new house was dedicated free from debt on the twenty-fifth of September, 1887. On that day not a word was said about money. These things could not have been done but for the indomitable

courage and wise leadership of the pastor and the unanimous and hearty co-operation of the people.

* * * * *

They were now prepared to do what they otherwise could not have done in the establishment of new enterprises in this rapidly growing part of the city. This had been foreseen by the pastor, and to this great work he now persistently urged his people, he looking ahead and planning and giving, and getting others to follow and to do.

Thus, these fruitful years have seen the building of our present house of worship on the site of its predecessor, and the following gratifying results:

First, The East Madison Avenue Congregational Church was originally a mission supported by this church. Even after it became a technically independent organization, it continued to lean on the mother church for aid, but it became self-supporting in 1888.

After a successful ten years' pastorate in this mission work, Mr. Fisher accepted a call to another field. He was succeeded by the Rev. Herbert Melville Tenney who began his labors on the twenty-sixth of July, 1883. As the Sunday-school became so large as to crowd the chapel, the church building was enlarged and dedicated on the second of February, 1889. For two years, Pastors Ladd and Tenney exchanged pulpits every Sunday evening. In 1889, this first Mr. Tenney accepted a call to Grinnell, Iowa, and was succeeded by the Rev.

William M. Tenney. This two-year pastorate was terminated by a resignation caused by ill-health, and, in October, 1891, the Rev. William A. Knight took up the work. He was very much in earnest, and admirably adapted to the peculiar needs of his congregation, but, in June, 1892, he accepted a call as associate pastor of the "Old Stone Church" (Presbyterian) of this city. The present pastor is the Rev. Daniel T. Thomas.

Second, The organization and building of Park Congregational Church. Whence came the seed from which this branch of Zion started? Shall we overlook the Sunday-school in the old Crawford school-house where the superintendent of the present Sunday-school was a pupil some thirty years ago? Or shall we ignore the later effort in that same old brick school-house when some of the present teachers were members of the infant class and seated on the platform under the loving care of Mrs. Pennington? Yes, the beginning was in those early attempts to make the wilderness and solitary place blossom as the rose in the garden of the Lord. But the time was not yet when signs of enduring life were to be manifested; it seemed as if the tares had choked out the good seed sown by the early sower.

For more than fifteen years, this neighborhood, embracing an area of about two square miles, was without any form of worship. Then Mr. and Mrs. E. J. Foster canvassed the field, met a few friends and made plans for immediate action. On Sunday, the fourth of July, 1886, a union Sunday-school was

organized at the home of Mr. and Mrs. Alfred Roberts. From the work thus begun, came the chapel at the southwest corner of Doan street and Crawford road which was dedicated on the twenty-second of August, 1886. For nearly two years, Sunday-school and church services were held, but without a regular pastor. In January, 1888, this "Union Chapel," which had been built with money largely given by members of this church, was transferred to the Euclid Avenue Congregational Church and became its "North Branch." The pastor of the mother church organized a band of "lay preachers" and, under their efficient leadership, morning and evening services were held each Sunday. Mr. C. M. Preston then became, and still is, the superintendent of the Sunday-school. After a time, the home church put this work in the charge of the Rev. M. L. Berger, D.D.

On the second of October, 1890, the North Branch was recognized as an independent organization, the Park Congregational Church of Cleveland, and Dr. Berger was regularly installed as its pastor. As increasing population left the church on one side of its natural field, it was deemed best to change the location. A lot a little further east (at the corner of Crawford road and Cullison street) was, therefore, bought for twenty-four hundred dollars, and the corner stone of a new and attractive building was laid, on the thirty-first of July, 1892. The money for the new building came largely from the members of the mother church.

Third, On the thirtieth of August, 1885, Dr. Ladd advised his deacons to take steps for the starting of another mission school. After much canvassing of the field and when the rain of earnest prayer had done its work, the Reservoir Sunday-school was started in a building owned by Wm. McReynolds and situated at the corner of Woodland Hills avenue and Arthur street, on Sunday, the twelfth of September, 1886. The attendance on the first day was eighty-five. J. W. Moore was elected superintendent, and a successful Bible class was started under the efficient instruction of Prof. H. A. Wood of the Case School of Applied Science. In November, 1888, Mr. Moore was transferred to the superintendency of the Hough avenue school, and succeeded by Mr. Justin Snow. In February, 1889, Mr. Snow was succeeded as superintendent by Mr. Roy C. Foster. The school was continued in active existence until the fall of 1889, when it was suspended until a place more suitable for its meetings could be secured. Sidewalks were conspicuous by their absence and the mud was equally abundant and adhesive.

Fourth, About 1886, it was proposed to secure a lot for a mission on Hough avenue and, for that purpose, desirable property was withheld from the market for a time by its owner. But the "boom" for that part of the city had not yet set in and many looked upon the project as a visionary idea. They said "There is nothing there and never will be. What do you want of a church among the corn-fields?" Thus the matter came to be dropped for the

time being. When, subsequently, it was broached, the practical difficulty of "no place for meeting" seemed an insuperable obstacle. Finally, in the providence of God, the way opened. The region was developing rapidly and when it was proposed to build a Republican "wigwam" at the northwest corner of Hough and Harkness avenues, Deacon J. W. Moore became interested and carried to the pastor the good news that the "wigwam" could be obtained for religious services. It was determined to occupy it at once with a Sunday-school and the house was built with some reference to such use. Again objections were raised. It was said that the growing community demanded something better than a "wigwam" for church purposes, that it would be a failure from the start if begun in this small way. One leading member stopped the pastor one night and said, "Mr. Ladd, you are putting the cart before the horse. The thing to do is to get some wealthy person to give twenty-five thousand dollars and put up a handsome chapel; then you can invite the people in and they will come." The simple answer was: "My brother, there will be a Sunday-school in that 'wigwam' next Sabbath afternoon; come over and help!" The wisdom of planting a seed, even though it be as small as a grain of mustard seed, and letting it grow in the hearts of the people has been abundantly justified. If the mother church had waited for a large gift before beginning the work, the Hough Avenue Congregational Church would never have come into being.

The real pioneer in this field was J. W. Moore, fresh from a successful work at the "Reservoir Mission," who secured the use of the "wigwam" even before it was built. Aided by the Hon. J. T. Logue, J. W. Stewart, F. B. Fox and others, he took up the new enterprise and pushed it with earnestness and enthusiasm. Dr. Ladd used to call it his "pet child." To his fostering care and wise supervision, the enterprise owes its being and its success. At the request of the board of deacons of the mother church, a house-to-house canvass of the Hough avenue field was made in October, 1888, by the Rev. W. F. McMillen, secretary of the Congregational Sunday-school and Publishing Society, assisted by the Rev. M. L. Berger. On Sunday, the twenty-eighth of October, 1888, a Sunday-school was organized under the auspices and support of the Euclid Avenue Congregational Church. Dr. Ladd presiding, James W. Moore was elected the first superintendent. The attendance was so great that a room in an adjoining house had to be rented to accommodate part of the school and, during pleasant weather, one large class met under the apple trees. The beginning thus made was a timely one.

Regular preaching services, conducted by Dr. Berger, began on the following Sunday. A weekly prayer meeting has been sustained since the fifteenth of November, 1888. Dr. Berger continued as associate pastor of the Euclid avenue church and minister in charge of the Hough avenue mission until the last Sunday of June, 1889. His work was

one of foundation laying and it was well done.

On the first Sunday of July, 1889, the Rev. Irving W. Metcalf, then pastor of the Central Congregational Church, Dayton, Ohio, preached at the "wigwam" and, on the last Sunday of July, he began his work as pastor of the Hough avenue mission, under a call from the Euclid Avenue Congregational Church. The mother church was peculiarly fortunate in securing his services. From the first, he showed himself to be the right man for the place. Wise, experienced, business-like, sympathetic and hopeful, he endeared himself at once to the people and has held their undivided affection and esteem ever since. On the eleventh of February, 1890, the congregation was formally organized and recognized by an ecclesiastical council as the Hough Avenue Branch of the Euclid Avenue Congregational Church with forty-six charter members, of whom five were previously members of the mother church. This continued until the eighteenth of March, 1891, when, in response to a letter-missive issued jointly by the Euclid avenue church and the Hough avenue branch, another ecclesiastical council formally organized and recognized the Hough Avenue Congregational Church, with one hundred and eleven members, and installed the Rev. Irving W. Metcalf as its pastor.

All services were held in the "wigwam" from the twenty-eighth of October, 1888, to the twenty-third of November, 1890. The lot on the southwest corner of Hough avenue and Crawford road was

purchased on the second of September, 1889. Ground was broken for the present chapel on the sixteenth of June, 1890. The corner stone was laid with appropriate exercises on the afternoon of Sunday, the thirteenth of July, 1890. The first prayer meeting in the new chapel was held on Friday, the twenty-eighth of November, 1890, and the building was formally dedicated on Sunday, the thirtieth of November, 1890. The church was legally incorporated on the twenty-third of October, 1891, and the property, which had been held by F. B. Fox, as trustee, was deeded formally to the church on the fifth of December, 1891.

Toward the cost of the church property, members of the Euclid Avenue Congregational Church generously contributed nearly three thousand dollars, and, until the branch church became independent, the mother church paid more than three-fourths of the current expenses. The remainder of the amount paid for the property and for current expenses was given by the members of the Hough Avenue congregation, property owners in the neighborhood, and other friends.

Fifth, The Lake View region, including Euclid avenue toward Collamer, had been under the eye of the pastor and board of deacons of the Euclid Avenue Congregational Church, as a promising field of labor, long before it became possible to occupy it. A committee was appointed to canvass the region and report as to its possibilities. The committee did their work and reported that no

hall or place of meeting could be found. In the mean time an Italian school had been begun by Miss Louise Woodward and Miss Florence Cozad in a private room and they felt the need of stronger support. In the winter of 1888-'89 a large brick block was built by Mr. McReynolds and, before it was completed, two of its rooms were rented by the Euclid Avenue Congregational Church for Sunday-school purposes. With the sanction of the board of deacons, Dr. Ladd appointed Mr. Frank G. Hogen the first superintendent, which position he has held ever since. The first session of the Sunday-school was held in January, 1889. During the first year, there was an average attendance of seventy-five, and it was thought best to build a chapel or Sunday-school room. But no architect could be found who would furnish plans within the means of the church and with sufficient floor space to accommodate the people. Finally, Dr. Ladd said: "Let us draw our own plans," and it was done. He drew all the plans of the present chapel and, from them, an architect made the working specifications for the builders. In the spring of 1890, Lake View chapel, bright and commodious, with audience room, two large class rooms and a library was built, under the auspices of the Euclid Avenue Congregational Church, on land loaned for the purpose by Mr. John D. Rockefeller. The total cost of building and furniture was twenty-five hundred dollars.

After moving into the new quarters, the Sunday-school increased rapidly and a Sunday evening pray-

er meeting, with occasionally a sermon, was added to the services. In the fall of 1890, the Rev. Wm. A. Knight became minister and, in the spring, organized the "Lake View Assembly of the Euclid Avenue Congregational Church"—the main features of the constitution being that the members of the "assembly" should be members of the home church but should elect their own clerk and treasurer annually; that the clerk and treasurer of the "assembly" should send written reports to the clerk of the home church, when requested; that members of the "assembly" should elect the officers for the Sunday-school and that all members should have equal rights of voting at the chapel or at the church; and that, when the enrollment of membership of the chapel should reach one hundred persons, the "assembly" might become an independent organization. Twenty-four persons became charter members of this organization.

In October, 1891, Mr. Knight was called to the East Madison Avenue Congregational Church, and the Rev. Frank VanHorn, of Oberlin, took charge of the weekly prayer meeting and Sunday services. On the first of January, 1893, the Rev. James A. Thome took charge of the work on a one year's engagement. There are at present two hundred members enrolled in the Sunday-school and an average attendance of one hundred and forty.

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The church, of late years, has been unusually

alive with the missionary spirit. Two of its daughters, viz.: Mrs. Jennie Cozad Newell and Miss Gertrude Cozad are now missionaries in Japan. The Ladies' Home Missionary Society, the Ladies' Foreign Missionary Society, the Minute Girls, and other organizations show great activity and large success in their efforts, while monthly socials and frequent suppers, foster the kindly graces and provide the church with a spirit of cheerfulness.

The regular benevolences of the church have been, for several years, among the largest in the state, while, through the individual members, nearly as much more has been done in other charitable ways. The membership has steadily increased in spite of the fact that three colonies have gone out and quite a number have been dismissed to other newly established neighboring communions. This growth has been steady, healthful and active.

The disposition to live in the past and to seek consolation in a complacent contemplation of its achievements has not yet paralyzed the energies of pastor or people. Already, large plans for future work and usefulness are in contemplation and neither the congregation nor the community will be surprised when the bugle blast is blown. May God abide with us as he has for fifty years and continue unto us his constant care and loving mercy.

Know all men by these presents that we the undersigned
proprietors of the publick ground adjoining and
south of the burying ground at or near Erie's Landing
being a part of Lot No. 461 in Cleveland Township
for and in consideration of the sum of One Dollar
to us in hand paid Do hereby demise, release and
forever quit claim unto Evans' Sons, Cleveland
Lake City and Samuels' Belknap Brothers of the
First Presbyterian Society of East Cleveland all
the right, title, and interest, that we hold or own
in the above mentioned publick ground, for the
purpose of Erecting a House of worship and the
receiving appendages thereto, for the use of the said
Presbyterian Society.

Dated Cleveland January 15, 1844

✓ Joseph Mighels, Jas. M. Gale, Andrew Geddes,
✓ Zettler Abbe, John W. Chapman

Elijah Ingersoll

Gideon H. Hale

George Wattins

W. B. Walter

P. A. Baldwin

Nathan Ingersoll

B. Clark

Joseph Wilson

D. Walcott



THE PUBLICK BURYING GROUND

HORATIO FORD

WHO can measure the widening effects of an altruistic plan, an act directed to the welfare of a community? In 1822 there was no hamlet, not even a crossroads on Euclid Avenue, where Job Doan's home and tavern stood. Farms stretched uninterruptedly up to the wooded hill on the southeast and toward Lake Erie on the north. Other taverns there were for the refreshment of the teamsters and migrants on the Great Road—the Buffalo Road—one, two miles to the west, another, a mile to the east, but no crossroad settlements east or west for considerably greater distances. John H. Strong owned a hundred acres on the north side of the highway, next west of Job Doan's, but it was just like the other farms thereabouts, in present and future worth, so far as he could see.

So, when asked by certain neighbors to sell them a small corner of his tract for a cemetery, he did so, and on January 9, 1823, Aaron Hubbard, Job Doan and John Shenefelt, for a consideration of "fourty dollars," took title to "one acre and twenty rods" at what is now the northwest corner of Euclid Avenue and East 105th Street. But they were not risking their "fourty" dollars. On November 11th of the previous year a meeting of all the neighboring free-holders had been held and thirty-three "shares" of

the future cost had been subscribed. The record does not show what each subscriber paid for his share (and consequently for the lot he was to receive), but it was evidently \$1.22 each, plus the cost of surveying part of the acre into burial lots and putting a fence around the whole. We do know that some paid in cash, some in notes and some in labor. In true American style they had set up "The Society for a Publick Burying Ground in the East Part of Cleaveland near Job Doan's Esqr," complete with a constitution and rules of procedure. The three men took title merely as "a commity appointed by a number of persons living in the east part of said Cleveland, and the north part of said Newburgh and the vicinity, who have associated together and sined articles for the purchase of a piece of land near Job Doan for the purpose and use of a burying ground and publick buildings for the use and benefit of the subscribers." The committee was authorized to quit-claim so much of the land to each subscriber as should be set off to him, and the portion not used as burying ground was to remain in trust in the committee and its successors. The affairs of the Association were thereafter run by such a committee, elected annually, with a clerk and a "saxton." Only two years later, 1825, the eastern 30 feet of the burying ground was appropriated by the County Commissioners as one-half of a new county road to be called Doan Street. This was in accordance with a reservation in Strong's deed that a strip one rod wide should be reserved "for a publick highway if

needed." Thus the planning of the pioneers had aided in establishing a new crossroads center.

In January of 1829 the Society made its second or western purchase from Ezra Burns, another acre, and on December 21st it voted "by a clear vote" to unite the two tracts into one operation, and within one fence. Fencing was, for good reason, a principal concern in those years. Richard Kilbury, who was Saxton, was low bidder to build a fence around the new acre, with the help of his partner Valentine Demick, for 13 of the new lots. A year later this fence was approved and they got their lots. The Society was fading out (as does its fascinating record-book) on April 2, 1831, when it "voted that each proprietor erect or cause to be erected a stone monument on the corner of each lot by the first day of July next, or in case of failing so to perform, that each proprietor pay into the Society twenty-five cents."

The final record is dated March 12, 1834, when the usual committee of three was elected for the ensuing year, with Timothy H. Watkins, Treasurer, Kilbury, Saxton, and Job Doan, Clerk. That Watkins name recurs as our tale unfolds.

The Burying Ground Society faded out (except for the legal reverberations hereinafter related) but its labors were of lasting benefit to our church. Following faithfully the original plan, only the rear or north end of the combined two acres was sold in burial lots, and the front or south end, to a depth of 160 feet or more, was kept open as a village commons. There was a well-used baseball field, and a

small pond where the boys skated in winter. It had a frontage of about 221 feet and was bordered inevitably, as is every New England green, with elms.

While neither large nor handsomely developed, it remained in green and rural peace for almost six decades, the useful center of village life on holidays, at elections, at the mustering in of the village's quota of Boys in Blue, and numberless other occasions great and small.

The Articles of the Burying Ground Society, the reader will recall, announced that the land was purchased "for the purpose and use of a burying ground *and publick buildings.*" The latter purpose was not lost sight of. In fact, in December 1825, two years after the first purchase, a subscription paper was circulated, and signed by nine citizens. Its graceful wording and fine spirit are worth quoting:

"Whereas it is necessary and of the first importance, that primary schools should be established, and supported for the education of the youth, and that suitable building should be erected and made convenient for the above purpose—And likewise it is considered by all the civil and moral parts of society, that it is necessary to have some suitable and convenient building for the attendance of publick worship on Sundays, or other times when there are proper opportunities

"Therefore, we the subscribers being desirous that a house should be erected for the above purposes on the publick ground owned by the proprietors of the burying ground in the east part of Cleaveland

near Job Doan's Esqr., do hereby promise and engage to pay the several sums annexed to our names for the purposes above mentioned, * * * * ”

The paper provided that the burying ground committee should call a meeting of the subscribers, “and a majority of those present may agree how large said building shall be, and in what manner it shall be finished; said house to be built of brick.”

But the subscriptions proved insufficient to justify the undertaking, and the front half of the green lay unimproved for twenty-one years until the founders of our church took the matter in hand.

January 15, 1844 is the date of a deed from Joseph Slaght, Martin Gale, Zattie Albee, Andrew Cozad, John S. Sherman, Elijah Ingersoll, Gideon H. Slate, George Watkins, J. R. Watkins, S. W. Baldwin, Nathan Ingersoll, B. Clark, Joseph Willy and D. W. Cole, as “proprietors” of the public ground adjoining and south of the burying ground at or near Doan's Corners, to Cyrus Ford, Cornelius Cokely and Samuel Baldwin, Trustees of the First Presbyterian Society of East Cleveland, “for the purpose of erecting a house of worship and the necessary appendages thereto, for the use of the said Presbyterian Society.” This deed was for the southerly part of the tract only. Our church thus became the eighth successive owner of the land at Doan's Corners since King James the First of England's grant to his Plymouth Company November 3, 1630. (See the abstracts of title in the church archives.)

In 1846 the foundation was laid for our first church

building and its frame gotten well under way. Its completion and final dedication in 1849 were accomplished as told in the preceding pages. The building, described in the first chapter of this history, was located seventy-three feet back from Euclid Avenue and ten feet west of Doan Street. It had stone walks in from both highways, with a doorway and walk also on the west side, and along the burying ground fence north of the church were the hitching posts for the members' horses. It was a full two-story building, the main auditorium being above. It stood without material alteration and served its owners and village well for almost sixty years, until its demolition in November, 1906. I remember its last estate as the Grand Army of the Republic hall above and John Hill's carpenter shop, and Wheaton's butcher shop, below. The land west of the church continued in general use as a commons, latterly its ball-ground regularly used by the firemen of Engine House Number Ten, located on the opposite side of Doan Street.

At the close of the Civil War the church, now named and duly affiliated as The East Cleveland Congregational Church, built and moved into a new brick building at the southeast corner of Euclid Avenue and Logan Avenue (now East 96th Street), but continued its ownership and control of the old house of worship and the land around it. The Trustees, or the Congregation itself, moved to sell that property on January 13, 1864, again on February 12, 1868, and again on April 17, 1868,

when it was thought that East Cleveland might buy it for school uses.

On May 5, 1869 the Society instructed the Trustees to move the bell from the old building to the new one. The old building originally had a small belfry on it and a good bell. This was hung in the northwest tower of the new church at 96th Street, and when that building was superseded by the present stone auditorium in 1886, the tower was retained and veneered with stone. Therefore there is every reason to believe that the bell which advertises our services to the neighborhood on Sabbath mornings has served the church for nearly all of the century now ended. It is of iron, cast in Cincinnati by George L. Hanks, who was in that business as early as 1848. It is thirty-four inches wide and twenty-seven inches high, and the rope that swings it passes over a five-foot wheel. These details are furnished by Benj. Waddington, Jr., our faithful volunteer bellringer.

To return to the story of the burying-ground, it becomes evident in the records that our congregation's attitude toward it changed in the early seventies. They, the eighties and the nineties were the golden era of Euclid Avenue. In 1872 we changed our name to "The Euclid Avenue Congregational Society of East Cleveland." There was only one Euclid Avenue, and its beauty and grandeur were known across the land. Perhaps there was a real future value in the "publick burying ground" of fifty years back. In April of 1872 a committee was

appointed to consult counsel and study our title to the old church lot, and promptly in May Judge Rufus P. Ranney wrote an opinion that the title was good by twenty-six years of adverse possession and we were its absolute owner.

At the annual meeting of the Church Society in December of 1872, Mr. L. E. Holden, one of the committee appointed in April, reported further on the Doan Street property, as a result of which the Society directed the Trustees to lease part of it to the city for school purposes, and further "that it is the wish of the Church and Society that the City of Cleveland proceed to condemn the old church property for school purposes, and in case the city do so, Trustees to employ counsel to protect the rights of the Church." Nothing came of this challenge which apparently grew out of the fact that the front or "public" part of the west acre had been improved with a building which from 1829 to 1852 was rented and occupied by the school authorities.

In 1876 an arrangement was made by W. Halsey Doan, one of the Church Trustees, with those who still called themselves Trustees of the Burying Ground Society (Messrs. Walters and Watkins), to lease the corner of the tract in front of the old church for one year for one dollar. Upon this slim leasehold (apparently with tacit approval of the church), he built a large frame building attached to the front or south elevation of the old church, and extending out to the sidewalks of Euclid Avenue and Doan Street. It was known as Doan's Armory

because it was rented to the Euclid Light Infantry as a drill-hall.

But Mr. Doan and his associates had a larger and more significant view of the usefulness of the structure. On a Saturday night, February 10, 1877 it was dedicated before a great crowd that filled all seats and standing room, as "a hall for religious and social purposes." Rev. J. E. Twitchell of our church, Rev. Jabez Hall of the Christian Church, two other ministers and Y. M. C. A. Secretary Sheaff spoke, as well as Mr. Doan and others "prominent in religious and benevolent work." There was music by local and brought-on talent, and the announcement made that union religious meetings would begin next day and last a week. The Euclid Light Infantry had among its officers at least six members of our church, and started off with an enlistment of over fifty. But in spite of its announced ambition to emulate the Cleveland Grays, it did not enjoy a very long life. The Armory, however, was a useful addition to the Corners. Many Adelbert College parties were held there, and it was rented for sundry public uses. Its projection as a bond between the churches of East Cleveland is its rather unique feature. In 1899 the church acquired the Armory building from Mr. Doan.

The church obtained sundry rentals from parts of both buildings, a useful addition to its income. Some of the tenants were John J. Hills, Ellsworth Holmes, J. R. Geisinger, and Max Lezius.

In the seventies, moreover, other people beside

the church members began to see considerable salvage in the old burying ground property. One George Watkins, one of the six children of that last treasurer of the Burying Ground Society, Timothy H. Watkins (also one of the grantors to the church in the deed of 1844) with the help and connivance of Judge John W. Heisley, began buying such rights and titles as could be gotten by quit-claim deeds from heirs of the original cemetery lot owners. They got a little help from J. R. Walters, mentioned as "Uncle John" in the first chapter of this history, who had been a trustee and treasurer of the church; and by 1888, when matters were moving toward a showdown between these gentlemen and the church, they were able to take to the Court House and record as the fruits of thirteen years' work thirteen deeds to Judge Heisley, twelve to George Watkins and two to Watkins and Walters.

As at the annual meeting of 1872, so in 1882, under the proddings of some more zealous member, the trustees had smelled the smoke of battle and in the latter year they dug up and recorded that deed received in 1844. Again, on October 6, 1887, the trustees appointed T. Spencer Knight and George W. Richardson (both old soldiers) a committee with power to hire a lawyer and settle for good our title both to the front or public land and to the burying ground in the rear. But this show of spirit accomplished little. A year and a half went by and all that could be reported was that W. E. Sherwood, attorney, "had the matter in charge and was doing all

that could be done towards acquiring title to said land." Another minute in the Trustees' records, dated November 17, 1890, appointed a new committee and retained a new attorney, namely Amos Dennison.

This marks the entry into the record of the man who was to shoulder the complicated and laborious task of clearing our title to the old church property, liquidating the land and setting up its proceeds as the cornerstone of our endowment. He was H. Clark Ford, grandson of Cyrus Ford, who was grantee trustee in the deed of 1844. Mr. Ford, as a young attorney with a flair for real estate, had for ten years warned successive Boards of Trustees of the danger in neglecting their property rights and that outsiders were actively undermining them. He knew and reported that all records concerning the title were in possession of antagonists to the church and urged immediate and forceful action. So Messrs. Ford, King and Avery were appointed a committee to retain Mr. Dennison and help him, with full power.

To make clear just what is involved in the campaign begun in 1890 and concluded thirteen years later, we must picture the two acres at the northwest corner of Euclid Avenue and East 105th Street as roughly a square, bisected by a north-and-south center line. The east or 105th Street half is the "first purchase," and the west half the "second purchase" made by the Burying Ground Association. Also the two-acre square was bisected by an east-and-west

center line. The north half was the cemetery, divided into 118 lots, practically all sold and used for interments and a Potter's Field. The south half, fronting on Euclid, was the "public ground," so far as it was not built upon. Here, on the "public" part of the first purchase, that is, in the south-east quarter, stood our church. As the struggle of the trustees and their antagonists developed, our claim came to be for the whole of the first purchase, "public" part and burying ground too.

As recited above, Messrs. Heisley, Watkins and Walters had already obtained and recorded twenty-seven deeds to burial lots, and they had numerous other people pledged to give deeds when and if these gentlemen effected removal of bodies and reburial elsewhere. Their labors proved to have been principally in the west or "second purchase" part of the cemetery and less in the east portion north of our church. Furthermore their active attention to these operations was of assistance to us in finally clearing the claims of widely scattered heirs, as well as relieving us of the gruesome task. When George Watkins made his final settlement with Mr. Ford in March of 1899, he was able to report that all bodies had been removed except seven, which were grouped in one lot around a rather pretentious monument. Further that Mrs. Lewis Roberts, the owner, had agreed to deed it when the reburials were accomplished, but that this had not been done for the cogent reason that one Edwards, a carpenter, whose relatives were among the seven, had threatened to

shoot him if he undertook the job and that he, Watkins, had "got a little scared."

It has been reported that the thrifty Mr. Watkins operated a grocery story west of the corners and that the walk leading up to his door was paved with various and sundry tombstones, laid face down.

To return to chronological sequence, in the early nineties the community's general use of the property ended. The village green vanished. In 1893 our church built a board fence on what we considered our property, which fence, with the walls of Doan's Armory, enclosed it completely, and put up our "for rent" sign. This precipitated a suit against us by George Watkins, as Trustee of the Burying Ground Association, for ejectment and damages, and another suit to quiet his title. The battle was on. At the end of two years we had won both suits, which by the way involved only the front or "public" part of the first purchase.

Thereupon our worthy opponents undertook to demolish our fence, and were stopped with an injunction suit. Our petition in this case at first described only the front or "public" portion, but apparently we decided that the best defense was an offense; or perhaps sensing some approbation on the part of the judge, we amended to include all the burying ground in the first purchase, and won against thirty-odd defendants. Then followed a suit to quiet title, more injunction suits, in all eight suits begun and defended by the church, five becoming heated trials in three different tribunals.

Also there was a tax sale, and recovery of at least a tax title to the first purchase property. County Auditor Schellentrager had taken no sides in the well-known battle, but had billed the special tax for paving Doan Street to "Unknown Owners" and it had accumulated to a total of \$1021.02. Mr. Knight, with money advanced by Mr. Ford, cleared away that cloud.

The infinite details involved in this labor of love can be glimpsed from the suit, for example, of H. J. Doolittle, who claimed that he owned an undivided 4127-10080th part of a certain parcel, and in his petition named twenty-four existing persons and corporations, and the unknown heirs of forty other persons deceased. And the church's representatives carried on their own buying of claims from sundry heirs. At least nine such deeds were recorded.

Of the three principal antagonists to the church's claim, J. R. Walters had died and his widow had sold to George Watkins her husband's interest in the project by 1899, when it became apparent that a settlement could be made and the "lawing" ended. Also John W. Heisley had died. There is an interesting detailed account of that meeting on March 28, 1899, when Mr. Knight and Mr. Ford visited George Watkins at his home on Logan Avenue. The latter exhibited all of his records, including thirty-one recorded deeds, and evidence of the payment of \$1490.14 in amounts from one dollar to sixty-two dollars, to over sixty persons. In their next and final meeting Mr. Watkins conveyed his entire interest

to the church for \$2,500. The heirs of John W. Heisley were not so easily dealt with. It took \$2,500 to Lillian, Samuel and Echo M. Heisley in 1900, and another \$2,500 to Echo M. Heisley in June 1901 (he seems to have been well named) to secure the Heisley half-interest in the lot-buying project.

All of this money, in fact all costs, taxes on the land, expenses of suits, considerations for deeds and incidentals, were paid by Mr. Ford. This was done under an arrangement proposed by him to the Trustees in 1895 and accepted, under which he was to undertake to clear the title at his own expense and risk. If a good title was ultimately secured, he was to be reimbursed his expenses and advances, by a mortgage on the land. His detailed accounting from June 1895 to September 17, 1904, when a mortgage was executed to him, shows a total of \$11,478.40.

In the course of this work Mr. Ford had developed the conviction that the old church property or its proceeds must be sacredly preserved as a source of income to the Euclid Avenue Congregational Church in all its changing future. He talked it over with the Minister and the Trustees, and met with general approbation. When, early in 1900, the committee charged with erecting a new stone chapel on 96th Street approached him, he responded with a pledge of \$5,000, and conditioned it first upon completion of the chapel free of debt and second upon agreement by the church to set aside the old property or its proceeds as a permanent invested fund, the income only to be used.

On January 2, 1903 the Trustees received and read Mr. Ford's lengthy report of his labors, reciting his concern about the old church property as a legal right from 1880, his active attention to the task down to date, the complete success of the undertaking, and presenting his account of costs. On motion of Charles A. Post, seconded by F. D. Pomeroy, the Trustees expressed their "warmest gratitude in the strongest terms to Mr. Ford for his energy and perseverance and untiring watchfulness in securing to the Society the possession and title of the land alluded to."

There remained the recording of the reimbursing mortgage in 1904, the negotiation for sale, and the sale of our whole 118.5 feet by 320 feet to The Cleveland Trust Company in October 1905 for \$40,000. Thus had grown the original investment of "fourty" dollars, made eighty-two years before!

With this money in hand, Mr. Ford's mortgage note was paid, and the Trustees looked about for a suitable investment of the remainder. The Cleveland Trust Company had use for only the front 170 feet of land and an opportunity arising to lease the rear 150 feet, being frontage on East 105th Street, that parcel was so leased by the Trust Company to Anton Dreher for fifty years to 1956, and resold to the church with the lease on it. After an initial period the rent was to be \$2,250 per year, and this rent the church has enjoyed down to 1941, when we cancelled our lease and sold the land itself to the lessee for \$60,000.

In 1911, after considerable publicity, a special meeting of the church corporation was held to consider establishing an Endowment Fund. Mr. Ford presented the plan in detail, with an outline of a trust agreement with The Cleveland Trust Company. He indicated that our 150 feet of land on East 105th Street, then leased, might properly be listed at \$30,000; that there were \$15,000 of other funds invested in bonds, and that if the plan were accepted he would add \$5,000 to start the Endowment off with a total of \$50,000. After long debate the meeting accepted the proposal and authorized the Trustees to make and execute our Endowment Trust Agreement.

On January 12, 1912, the agreement was signed with The Cleveland Trust Company. The fund that started with the one-acre "publick burying-ground" now amounts to \$186,500.00 and has yielded the church a total income of almost that amount, in its first three decades of usefulness.



THE FINANCIAL SIDE OF A SUCCESSFUL ENTERPRISE

GEORGE FRED WHITE

WHEN Mrs. Sally Mather Hale started the Sunday School which later developed into the Euclid Avenue Congregational Church she may have had some vision or hope of its religious prosperity. To predict its outstanding material prosperity, culminating in raising, during the next century, hundreds of thousands of dollars for its own expenses, and other hundreds of thousands for benevolences reaching to the far corners of the globe, —this would have been beyond the ability of the keenest of crystal ball gazers.

Nor did the severe financial struggles of the early years unfold any brighter picture for the future. The first church building needed \$3,300.00 from its some fifty members and many of these were too poor to contribute cash, but worked out their subscriptions at fifty cents a day.

The total of gifts for Home and Foreign Missions, reported in '45 for the previous year was ten dollars. To obtain the increase during the century this figure must be multiplied by seven hundred. The pay of the pastor at that time was two hundred dollars a year, but even this was difficult to raise.

Slowly but surely the financial condition improved. The increase in the pastor's salary is a good

measure of the progress made along these lines. Neither war nor depressions stopped its onward growth. In 1852 the pastor's annual salary had reached \$550.00. In 1870 this salary was \$3,000, in 1874 \$4,000. And this same increase was even greater in other lines of the church's activities. At the semi-centennial in 1893, during Dr. Ladd's regime, it was reported that in the past ten years, which correspond to his pastorate, \$73,398 had been given to benevolences. The amount for home expenses was averaging twelve thousand dollars a year, a truly impressive figure for that time.

But the financial voyage was not always wafted by favorable breezes. An excerpt from the minutes of the Board of Trustees of April 5, 1893 reads as follows: "The property of this Society, fronting on the north side of Euclid Avenue, at the corner of Doan St. and known as the old church property, was recently bid off at tax sale by T. S. Knight, Trustee for the Society, H. Clark Ford advancing \$1,021.02 for this purpose." This act was a part of the scheme for the Euclid Avenue Congregational Church Endowment Fund, the chief basis of its continued and marked financial success.

The interesting events in the history of this tract of land and the preliminary steps leading up to actual establishment of the fund have been covered in the preceding chapter. On the 12th of January, 1912, a trust agreement between the Cleveland Trust Co. as Trustee and the Euclid Avenue Congregational Church was signed by the proper

officers of the Trustee, and by E. H. Baker, President, T. M. Bates, Treasurer, and H. Clark Ford, for the Church. This agreement is a masterly piece of work, covering in detail every possible contingency and emergency which might arise. It has been studied and used as a model by Congregational churches and those of other denominations in establishing similar funds. It has stood splendidly the test of thirty-one years, covering periods of the country's greatest prosperity and deepest depression.

This fund started with \$50,000, divided into the following ten working funds:

1. Fund for the maintenance of the Church property.....	\$ 2,000
2. Fund for the relief of needy.....	1,000
3. Fund for Executive Secretary.....	3,000
4. Fund for parish visitor	5,000
5. Fund for music.....	5,000
6. Fund for special preaching and printing	3,000
7. Fund for city outreach work	2,000
8. Fund for state outreach work	2,000
9. Fund for world outreach work	2,000
10. Fund—general, the balance of said \$50,000.....	<u>25,000</u>
	<u>\$50,000</u>

For the purpose of facilitating investment, these funds are handled as a single unit, each separate fund being credited or charged with its proportion of capital gain or loss. Since the inception of the plan three other funds have been added:

11. The Church School Fund.
12. Fund for national out-reach work.
13. The Women's Association Fund.

In the practical working of the funds the interest on the Church School Fund is turned over to the school and that on the Women's Association Fund to the Women's Association. The interest on the other funds is far less than the church is spending on the specific task designated to each, so until a time comes, if ever, when the church spends less on that particular item, it will not be necessary to proceed otherwise than at present.

The Trust Agreement has the following stipulation which has been a lifesaver for the fund: "Every investment and re-investment, however, of said fund shall be subject to the approval of the Trustees of said church." For several years this approval was more or less a perfunctory act, the trustees accepting recommendations without question. During the year nineteen twenty the board took up seriously the question of obtaining larger income from the fund, gilt-edged securities yielding at the time around seven per cent, while the fund averaged about five and one-half per cent. But the Fund Trustee quite rightly took the position that safety was the paramount concern and also that because of the large number of trusteeships it handled it could not enter into a prolonged discussion with those interested in the investment of each fund. The Board finally delegated its authority to Mr. Horatio Ford to ascertain what could be worked

out with the Trustee. The fund soon began to reflect greater earning power and larger income and came through the depression years in splendid shape, while many similar funds suffered severely.

An example of what might have occurred is afforded by a strong friend of the church who left an estate conservatively estimated at one hundred and sixty four thousand dollars, at the time an amount larger than the Endowment Fund. The will provided for a moderate income for two survivors, the remainder to go to our church. But the estate did not weather the depression, and although the survivors have had to take serious cuts in their income, the amount remaining for the church, if anything at all, will be extremely small. Meanwhile the church's endowment fund is yielding some six thousand dollars a year. The income over the thirty years has amounted to \$181,444.02.

At the rear of the church is placed a large walnut tablet on which is carved a list of donors of more than one hundred dollars to the fund. Were it not for these generous gifts the church would be unable to maintain its present high standard in both current expenses and benevolences.

The growth of the fund has been marvelous. Starting with an estimated value of \$30,000 in 1912 the Doan Street property has actually brought \$59,727.93 into the fund. Another large increase was \$35,907.77 brought in by the sale of the Hough Avenue Congregational Church property upon the merger.

As of December 31, 1942 the fund stood as follows:

Working Funds:

1. The T. Spencer Knight for Maintenance of Church Property.....	\$ 6,097.32
2. Relief of Needy.....	1,377.32
3. Executive Secretary.....	5,287.33
4. The Mrs. E. H. Benjamin Parish Visitor Fund.....	13,878.60
5. The Lauretta & Baldwin Whitmarsh Ford Music Fund.....	16,684.88
6. Special Preaching & Printing.....	4,348.72
7. City Outreach.....	8,717.72
8. State Outreach.....	2,766.36
9. World Outreach.....	4,688.03
10. General—The H. Clark Ford Memorial Fund.....	112,518.58
11. Endowment of Church School....	6,892.69
12. National Outreach.....	556.70
13. Women's Association.....	2,692.51

Marked changes have occurred during recent years in the personnel and activities of Doan's Corners, which have had serious effects on the finances of the church. Many members have moved to new homes, far removed from the church edifice. The ranks of elderly members of substantial means, who had contributed liberally to the needs of the church, have been rapidly depleted.

It is most fortunate that Dr. Blanchard, with his

marked business ability, was at the helm to offset, so far as it was possible, the inevitable consequences. The most notable of his many innovations was that of doing away with the custom of renting pews to raise the major part of the church expenses, and substituting the newly developed system of an Every Member Canvass. While minor changes have been made in the last quarter of a century this method still remains as the keystone of our money raising for current expenses and benevolences.

The election of Mr. David K. Ford to the Treasurership of the Church in 1923, brought about a vital change for the good in the conduct of its finances. Previously, details of the office had been handled entirely by men busy on other affairs. He had Miss Charlotte M. Parker, a first class accountant, elected Assistant Treasurer. With superb ability she has handled all the bookkeeping and has had full charge of the important matter of collections on the pledges up to the present time. She has always been invaluable in many other details. Mr. Moatz well expressed this in his first annual report as Treasurer. "The relationship of the Treasurer and Assistant Treasurer reminds me of the remark of a husband, who was telling a friend of the fine qualities of his wife. 'At the start of our married life we agreed that she would make and carry out all minor decisions, while the major decisions would be mine. Believe me or not there have never been any major decisions.' "

The roster of those who have contributed to the

financial success of our church includes many of the leading figures in universities, banks, law, business, politics, and all the many activities of the city's growth during the century. Their number is legion. To pick out certain ones seems unfair to the others, but it is difficult to refrain from mentioning a few. H. Clark Ford, besides his leadership in our Church, was the founder of the Congregational City Missionary Society, (now the Congregational Union) and one of the founders of our national Ministerial Pension plan, as well as an attorney and banker of note. T. Spencer Knight was his strong associate both in the bank and church. Elbert H. Baker, General Manager and later Chairman of the Board of the Cleveland Plain Dealer, served several times as chairman of the Board of Trustees. S. T. Wellman, steel engineer, was a devoted helper.

During the century, oftentimes, Euclid Avenue Congregational Church has been eclipsed by strong Congregational churches elsewhere in Ohio, but today it stands foremost in the State according to two yardsticks by which a church can be measured —its benevolences and its endowment funds, which overtop any other church and give assurance of continued activity in the future.



THE THIRD CHURCH

1887



REV. CASPAR WISTAR HIATT

1897-1910



OUR MINISTERS

FERDINAND Q. BLANCHARD

THE original Congregational Church in America, established upon the hilltop which rises from the waters of Plymouth Bay, had no ordained ministerial leadership at first. The Mayflower voyagers carried on in the New World by choosing one of their number, Elder Brewster, to lead their worship and direct their affairs. A considerable time elapsed before they succeeded in securing a minister who had ecclesiastical ordination.

The Euclid Avenue Congregational Church unwittingly followed this earliest precedent. It was a group of lay people who came together and took the first steps in the organization. Not until this had been accomplished do they seem to have looked for any outside aid. The missionary agencies in the eastern states which sent missionary pastors into the Western Reserve do not seem to have had any part in this particular enterprise, although they were responsible for the establishing of many other churches through the area. But after the church was organized its members looked around for ministerial counsel, and for the care of those expressions of the church life which have ordinarily been directed by the ordained minister.

As this was long before the day of the annual Year Books, preserving the record of our churches

and their ministers, there seems no way of ever gaining more complete details concerning the men who for brief periods served the little church on the green, Rev. David Temple, Rev. C. S. Cady, Rev. John T. Avery, and Rev. Mr. Page of Euclid. They came to conduct Communion Services or to preach for a few months or less. Not until two years had elapsed was the church able to secure and support a permanent minister. It was on the 19th of October 1845 that the Rev. Anthony McReynolds preached his first sermon. After his ministry, continuing until March 24, 1848, Rev. C. A. Watson served for one year. Then came the seven years of ministry of Rev. C. W. Torrey, under whose leadership the church became soundly established and there occurred the important change, due to the growing anti-slavery sentiment, from the Presbyterian to the Congregational order. Next followed a very brief ministry by the Rev. A. D. Barber, who was succeeded in turn by the Rev. Albert M. Richardson, coming from a pastorate at Austinburg. It would be interesting if there were data at hand to draw with some detail the portraits of these men. But since our own records give no material out of which their life histories can be constructed, we know only of their coming and of their going, together with some of the incidents in church life during their pastorates.

Suffice to say, therefore, that these first twenty-five years witnessed frequent pastoral changes, but few in the environment of the church. There was

a slow growth in numbers. There probably never was a time when there was any question of the continuance of the church. The region was still the quiet community around a village green, reminiscent of its New England traditions and still little affected by the larger center of population four miles to the west where Cleveland was developing beside the Lake.

But rapid changes were close at hand. The congregations, as has been told elsewhere, began to increase, and after the terrible strain and stress of the Civil War had passed, the new church building was erected on the present site. All things were then ready for the development that was to transform the village called "East Cleveland" into a great metropolitan area.

With the coming of the Rev. J. E. Twitchell, D.D., from Mansfield, Ohio, in 1870 the church truly entered upon its enlarged ministry. He was already of an assured reputation when he came to Cleveland. A vigorous preacher, a pastor who gave himself devotedly to his people, a good administrator and a man who won respect from all types of people, he led the church for eleven years during a period when it grew steadily in numbers.

Dr. Twitchell had begun his ministry in Dayton. During the war he rendered service as a Chaplain with the 131st Ohio Regiment. After his resignation here in 1882 he served for three years as Acting Pastor in the Maverick Church of East Boston, and then in 1886 was installed as pastor at the

Dwight Place Church of New Haven where he continued through the year 1898. For the last two years of his life he made his home in Northampton, Massachusetts, without serving permanently any other church. Western Reserve College gave him the honorary degree of Doctor of Divinity during his ministry at Euclid Avenue Church. His death occurred when he was just past 65. This ministry may well be characterized as the period when, after the years of trial and struggle, if not of uncertainty, the foundations were broadened and strengthened for the great church which was already in process of development.

Dr. Twitchell's successor, the Rev. Henry Martin Ladd, came to the church in 1883 for a ministry which can be described as the period of swift growth and development. The region was fast becoming the most attractive residential area of Cleveland. On Euclid Avenue, and along the side streets adjacent to it, were being built the larger residences. To the north and south of these, thousands of smaller homes were being erected. Scores of thickly settled avenues now ran where a few years before the furrows marked the corn fields. It was in these years that the church not only grew in numbers, replaced the post-war building, but also was instrumental in establishing other churches. This story is elsewhere set down and need not be repeated here.

Dr. Ladd had a pastorate of fourteen years. He was a man of dynamic energy with a missionary



REV. CHARLES W. TORREY

1850-1858



REV. J. E. TWITCHELL
1870-1882

background. Born in Brusa, Turkey, he studied at Robert College, Constantinople, and then came to this country to complete his studies. After a pastorate of five years in Walton, N.Y. he spent three years in West and Central Africa engaged in exploration and pioneer church work as Foreign Superintendent of the American Missionary Association which at this time maintained certain missions in Africa. Thus when he came to Euclid Avenue in 1883 he was by family tradition, by experience and by temperament well fitted for the work of church extension which was the peculiar opportunity of the church at that time when there was no Congregational Union or other organized joint missionary agency to take advantage of the possibilities for new churches in the rapidly growing city. During his pastorate, although a considerable number of members were transferred to the new enterprises, (one hundred and fifty in one year) the numbers at the home base increased rapidly. Benevolences were supported at the average rate of over \$7,000.00 a year. And it did not seem like a large undertaking to tear down the walls of the church built after the Civil War and erect in its place the church which stands today.

Dr. Ladd took no other pastorate after leaving Euclid Avenue but remained a resident in the Cleveland area until his death in 1904 at the age of 54. His Alma Mater, Middlebury College, gave him the degree of D.D. in 1882.

In the same year that Dr. Ladd resigned, the Rev.

Caspar Wistar Hiatt was called as his successor. His ministry might fairly be referred to as the period when in respect to the numbers in church services and in Church School the church reached its high point of development. The area surrounding the church was now completely filled with the homes of a largely Protestant church-going people. Just at the turn of the century the interior of the church was remodeled and a fine parish building was erected in place of the chapel which had stood in the rear of the church from the time of the first building at Euclid Avenue and East 96th Street.

Dr. Hiatt had unusual gifts as an orator. Both on the platform and in the pulpit he was distinguished. His pastorate continued for thirteen years, but in its latter years he carried the work with not a little difficulty owing to greatly impaired eyesight following an accident. After his resignation at Euclid Avenue he became the pastor of the American Church in Paris for seven years, and then in 1917 returned to this country and became again minister of the First Church in Peoria, Illinois, from which he had been called to Euclid Avenue in 1897. Here he served until his death occurred at his summer home in Beulah, Michigan, in the summer of 1924. His body was brought back to Cleveland and laid to rest in the Lakeview Cemetery, the funeral service being held in this church. The degree of Doctor of Divinity was given him by Knox College in 1896.

The church was without a pastor for nine months at this point in its history. In 1911 it called the

Rev. Charles Emerson Burton who was then Dr. Washington Gladden's associate in the First Church of Columbus. His pastorate was a much briefer one than that of the two men preceding him, continuing for only three years. It was the period during which changes and adjustment were wisely made under his leadership to face the changing environment in which the church was to continue.

In 1914 Dr. Burton accepted the call to be General Secretary of the Congregational Home Missionary Society. He continued in this office, to which was added the care of the Church Building Society and the Sunday School Extension Society, until 1921, when the National Council of Congregational Churches elected him as Secretary. As such he did his most distinguished work, continuing until 1938 when he retired as Secretary Emeritus. The Congregational Churches had only one Secretary before Dr. Burton, Dr. Hubert Herring, who had filled the office for seven years when organization was being perfected in the new alignment of the churches. It fell to Dr. Burton as he came into office to develop this organization during the post-war years when there was at first very rapid increase of resources, followed by the more difficult period of the years of depression. Through it all he served wisely and efficiently. His death occurred in August of 1940. Carleton College gave him the degree of Doctor of Divinity, and Beloit College that of LL.D. on the completion of his term of service as Secretary of the Council.

After an interim of a little less than a year the Rev. Ferdinand Q. Blanchard was called to the pastorate. He had had two previous pastorates in Southington, Connecticut and East Orange, New Jersey. The first World War was raging in Europe and its effects were beginning to be felt in America when he came in 1915. The years, therefore, until after the Armistice in 1918, marked little further change in the conditions which had started to develop during Dr. Hiatt's pastorate and had continued during the years of his successor. The area of the Heights was beginning to be built up, but the life of this new region was still not complete in itself. There were only a few churches. These were small in numbers and quite inadequately housed for any growth. People settling there still came naturally down to the Euclid Avenue churches, and the Church School was very largely recruited from this new area.

After the War, however, all this changed. Large and beautiful churches were erected on the Heights which became the church centers of their neighborhoods, and new residents did not contemplate going past them to find a church home. Euclid Avenue ceased to be a community and neighborhood church. It had come to be a downtown watch-tower of its church order and found itself increasingly unable to find support from the tides of population which flowed restlessly about it.

But the interesting and inspiring fact which has been true of these years has been the fine and steady

way with which older supporters of the church have maintained their loyalty, while new members have not ceased to come into its fellowship. Its gifts to missionary work at home and abroad have reached a figure never before attained. Nearly every year the total amount contributed is almost twice that of any other church in the State of Ohio. Meanwhile, the normal activities of the church have continued without abatement. Some interesting new developments have been worked out to adapt the program to the changed environment, and as has been the case in many churches, once in a residential area and now finding themselves in the midst of business and apartment houses, the church has been an influence in the city to a degree which neighborhood churches further removed from the city's life are not able to exert.

* * * * *

PASTORATES

1843.....	S. C. Aiken. Organized church.
1843-1844.....	C. S. Cady. Preached about four months.
1844-1845.....	John T. Avery. Preached ten or twelve sermons.
1844-1845.....	Benjamin Page and Rev. Blodget. Preached occasionally.
1845-1848.....	Anthony McReynolds.
1848-1850.....	C. L. Watson.
1850-1858.....	Charles W. Torrey.
1858-1860.....	A. D. Barber.
1860-1869.....	A. M. Richardson.
1870-1882.....	J. E. Twitchell.
1883-1897.....	Henry M. Ladd.
1897-1910.....	Caspar Wistar Hiatt.
1910-1911.....	Perry Wayland Sinks, acting pastor.
1911-1914.....	Charles E. Burton.
1913-1927.....	George Johnson. Pulpit Associate.
1915.....	Ferdinand Q. Blanchard.

THE CHURCH STAFF

The term "Church Staff" is one which belongs to the present in Protestant Church life. In earlier and simpler days when the task of the minister was to preach on Sunday, conduct a mid-week service, and care for his pastoral calls, it did not occur to anyone that there should be other workers in the employ of the church who would care for certain specialized duties, although, if the central outstanding tasks were beyond the time and strength of one man, an associate might share them with him. With the growing perplexities of life in a modern city the church became increasingly an institution, carrying on activities through seven days of the week. The necessary result was the creation of a staff of workers.

Euclid Avenue Congregational Church has never had a large staff, because the church has never attempted to carry on what is known in ecclesiastical parlance as an "institutional work." But the names of those who have served the church in one capacity or another hold an honorable place in the records of the years.

So far, unfortunately, it is not possible to set down with assurance a complete list. The terms of service have not been recorded as in the case of the ministers, and it may well be that in the statement that follows some name has been unwittingly omitted.

During Dr. Hiatt's pastorate Miss Anna L. Miller served for several years as a visitor and assistant

in Church School work. She proved a most valuable helper in that period when the numbers in attendance in the School reached a high mark. During these same years Mr. Frank Johnson, a brother-in-law of Dr. Hiatt, was associated with him in stated duties for a few years. Especially he served as the Minister's Secretary, aiding him in all ways where Dr. Hiatt's impaired eyesight made such a helper most essential.

In the closing year of Dr. Burton's pastorate the church called the Rev. Paul Harlan Metcalf, with the title of Executive Secretary. He came with experience both in social and church work, covering a number of years, but was best known as the tenor singer of the famous Y.M.C.A. quartet which travelled around the world in the Men and Religion Campaign, in the first decade of the century. He had special duties in the Church School and certain administrative responsibilities in the parish life. Later he assumed charge of the Buckeye Road Chapel, the mission enterprise which for a few years the church conducted on Buckeye Road. Mr. Metcalf and his family made many friends in the church and gave devoted service. He left to accept a position in France with the Y.M.C.A. in 1918. On his return he served as pastor of the Congregational Church of Madison, Ohio.

In Sept. 1927 Mr. Walter C. Giersbach, who had been a student at Chicago Seminary, came to the church as Assistant Pastor. After his arrival he was ordained to the ministry. He entered heartily into

the activities of the church life and worked assiduously for 2 years in its behalf. In 1929 he resigned to give his entire time to the completion of his course at Chicago Seminary. Following his graduation he became one of the superintendents in the state work of Illinois. He is now the President of Pacific University in Oregon.

Shortly before Dr. Burton was installed as Minister Rev. George H. Johnson came to Cleveland from three honored pastorates in Massachusetts to assume a place on the Case School faculty. Not long after his arrival an Adult Bible Class in the church requested him to become their teacher and he accepted the proposal. Somewhat later Dr. Burton invited him to undertake duties with the title which he created of "Pulpit Associate." These consisted of being in the pulpit each Sunday morning to take a portion of the service and caring for the preaching and pastoral work during the Minister's summer vacation. It was the great privilege of Dr. Burton's successor to have Mr. Johnson continue in this service and for twelve years this happy relationship continued. Then failing health compelled Mr. Johnson to relinquish his responsibilities both in the Church School and in the Euclid Avenue Church. For 13 years more he was, however, an almost constant attendant in the Sunday service and remained in the midst of the congregation as a revered figure. His most acceptable presence in the pulpit and his devoted loyalty to the members and ministers of the church form a happy chapter in its history.



REV. HENRY M. LADD
1883-1897



REV. CHARLES E. BURTON

1911-1914

During these years Mrs. Marian Paul, Mrs. Laila Weeks, and Miss Gladys Bicknell filled the office of Church Secretary in that order, although intervals of time elapsed between their terms of service. Mrs. Stephen Matthews served for one year, 1927, as an assistant in the work for young people. In 1936 Miss Louise Schulz became a counsellor and helper in the activities of the Church School and young people's work, and the Church Secretary. Later she was elected Clerk of the Church.

Two names in the group of church staff associates are notable not only for their service but for the length of time over which it has extended. In 1904 Miss Helen Lusk, a member of the church at the time, accepted the position of Pastor's Assistant during Dr. Hiatt's pastorate. At first her duties were entirely confined to pastoral calling. Later she also gave her mornings to the church in varied duties. Her rare gift for making and holding friends, her quick wit and deep sympathy, her unsparing devotion and her wise judgment, all combined to create for her a unique place in the life of the church. In her years of ministry she rendered a service which was of surpassingly great value. The failure of her health in 1926 finally forced her to give up her active duties and she became Pastor's Assistant Emeritus, but her strong and eager interest in the life of the church has been answered with an affection which her life and service evoked.

In the autumn of 1918 Miss Louise Harper came to the church as Director of Religious Education.

She had been a teacher in the East Cleveland Public Schools and a member of the congregation for a few years. When Miss Lusk's retirement from active service occurred, Miss Harper assumed as her second main activity the parish calling, and during the years since she has carried this two-fold responsibility. The increasing dispersion of the constituency of the church over an ever-widening area has made the task of calling steadily more difficult, but it has been carried on faithfully and efficiently.

These years in the Church School have marked the recession in numbers arising out of the constantly decreasing number of children living in the neighborhood of the church. It has been a tribute, however, to Miss Harper's wisdom in handling school affairs that the excellence of the work has been steadily maintained at a high standard and the quality of the work of the school has increased rather than abated with the loss of numbers.

The combined services of Miss Lusk and Miss Harper have thus covered thirty-nine years of our history and their personalities have made an indelible mark on its history.



DR. BLANCHARD

JEROME C. FISHER

THE little group who organized this Church would scarcely have believed that, a hundred years later, its minister would be the leader of Congregationalism—the Moderator of its General Council.

This recognition of Dr. Blanchard's leadership was a natural culmination; for twenty-eight years he has served not this Church only, but his city, his denomination, and the world. A graduate of Amherst College and Yale Divinity School, he has been a trustee of Amherst and of Fiske University, President of Cleveland's Associated Charities, delegate in 1937 to the Oxford Conference and preacher in English churches, member of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and Chairman of the Board of the American Missionary Association. These are only some of the positions of distinction in which he has labored for Congregationalism and the welfare of his generation. But we are mindful also of his service for the past nine years as Superintendent of our Church School. Our Pilgrim Hymnal contains six hymns written by Dr. Blanchard.

Mayor Harold H. Burton said of him: "For a generation, Dr. Blanchard has contributed to Cleveland those most essential virtues in a democracy—

reverence for God and man, and a willingness to apply the principles of religion to the daily life of the community. His leadership and example have been invaluable and the City is indebted to him beyond all possibility of adequate repayment."

While he was doing all of these things and leading the minds of his people in vital and sincere religious thinking, he was at the same time winning the deep affection of their hearts. His twenty-fifth anniversary gave them opportunity to express this feeling. He had already received the degree of Doctor of Divinity from Amherst and from Oberlin. Five hundred of his congregation, at a dinner in his honor, created for him the degree of Doctor of Brotherhood, describing him thus:

FERDINAND QUINCY BLANCHARD

Beloved Pastor of this Church for a Quarter of a
Century

Exemplar of Intellectual Honesty and Courage

Leader in the Work of the Denomination

in the Nation and in the World

Unstinting in the Service of the Poor

and Unfortunate of the City

Translator into Life of his Shining Belief

that All Men Are Brothers



INTERIOR OF THIRD CHURCH

1887



INTERIOR OF CHURCH TODAY



OUR MUSICAL HISTORY

BURNHAM W. KING

THE records of our church history really began in 1828, with the little group of children that met on Sundays in Sally Cozad Mather's home on the Euclid Road. While the records make no direct reference to music, it is to be inferred that there must have been plenty of singing by the Sunday School children of that period.

As one studies the hundred years of the Euclid Avenue Congregational Church, it seems strange that for nearly fifty years there were few recorded facts concerning the part that music played in the services of the church.

The first church choir was formed before we had a full time minister, or even a church building. Jarvis F. Hanks, who was also a leader in the Sunday School, led it, sometimes with his "wicked fiddle" as certain members of another church called it. This was in the middle forties. About 1850 the indefatigable Mr. Hanks organized the second choir, "made up of younger people," and after him Horace Ford took the leadership, and held it for many years. Then came a succession of quartets and chorus choirs, the former more numerous. But maybe the soloists were not up to par, for the church members went on record (1872) as wanting congregational singing and a real singer to lead them. As if to atone

for there being no recorded facts about music, they voted (1875) "to have a music committee of five." This committee was requested to secure the services of an organist at \$250.00 yearly, and to purchase a new hymn book. The committee on a "Hymn and Tune Book" reported "they had not found a book enough better to make a change desirable."

From a copy of the printed constitution (undated) of "The Church Music Society of the Euclid Avenue Congregational Church," we quote the following excerpts: "The objects of the Society are, the promulgation of knowledge concerning the higher standards of Church Music and Church Musical Culture, with the promotion of the same in the services of the Church." * * * The charges of the Society, * * * admission fee of Ten (10) cents and an annual fee of Twenty-five (25) cents; payable in advance." The cost of living, including club dues were high (?) in those days. They paid 'em in advance too!

Again music for the next few years received no mention on the records; perhaps the right leader had not been selected. Indeed, some of the congregation moved (1879) to dispense with the choir and substitute a cornet to lead the singing. This motion "was taken up and voted down." They also voted down a resolution "to move the organ to the south end of the church."

In those days the bellows of the organ was pumped full of wind by a long handled lever, concealed from the congregation by a screen. This made it

necessary to hire a "pumper" at the magnificent salary of \$108.00 a year. There must have been many applicants for the pumper job, for this was easy money in those days. Because the pumper had only to pump the bellows of the organ during the singing of hymns, opportunity was afforded between songs for the pumper to read a novel, take a nap, or eat an apple. In those days to sit through a sermon of an hour or more required the fortitude of a real "dyed in the wool" Christian. Even those chaps had been seen to bat an eye now and then when they thought no one noticed them.

After enduring choir singing for five years, the congregation requested the music committee "to hire the best instructor in music the country possessed." This plan lasted only a year.

It was about this time, in the early 80's, that Lou Burt, one of the congregation, gave entertainments with spiritualistic seances and sleight of hand tricks, for the edification of the children of the Sunday School, while their elders looked admiringly on. Mr. Burt also played several saxophone solos, probably the first time this instrument had been played in our church.

Finances apparently were low and music went its merry way uncharted on the records for some time. Then the music committee was informed, sad to relate, there would be no funds in the treasury to continue the choir after July 1, 1885. However, three years later the financial picture was better and

the music committee was authorized to procure the services of a choir leader at a rate not to exceed \$500.00 a year. Then they had an inspiration. They secured the services of Frank L. Ford as chorister. He formed a chorus choir that for years afterward proved very satisfactory to the congregation.

An old member of that choir writes: "Dr. Twitchell was Pastor previous to the remodeling of the church building; the organ and choir loft were located in the gallery at the north end of the church. The members of the choir were mainly teachers in the Sunday School. Professor Walters was leader of the choir for several years. Later, after the remodeling of the church building, Dr. Ladd was Pastor, and Mr. Frank Ford became leader of the choir. The soloists were Miss Mary Ford, soprano; Miss Kitty Ford, alto; and Mr. Frank Ford, tenor. The choir was drilled in classical music and oratorios, and occasional concerts were given. It was Mr. Frank Ford who first introduced the processional for the choir, marching down from the Sunday School room to the choir below. In referring to the musical history of our church, old-timers recall with sacred memory, that it was good old Brother Doan who always led the singing at our prayer meetings—'Rescue the Perishing,' 'Let the Lower Lights be Burning,' etc. Somehow I feel that no reference to the music of the church will be complete without the inspiration that all received from the singing of Brother Doan."

Later the question came up "shall the chorus

choir be continued?" It was decided in the affirmative. Mr. Ford stated that the choir was simply the leader of the congregation in song worship, and to be effective must have suitable training, combined with individual effort. He was requested to take charge of the music on Friday evenings also, with the view of developing the musical talent in the church. About this time a committee was formed to consider "The choir and its needs."

In 1889 the music committee was requested to report what amount of money was necessary to maintain the choir as now constituted, and to add thereto a quartet. Miss Louise Woodward was the organist during this period.

1891 was a sad year for the organ pumper, for the wind pressure of the organ was now to be supplied by waterpower. Alas, it was Pard Smith who then lost his job as the "pumper." Gone was his generous stipend of 25 cents a Sunday. Thus ended an epoch in which wages of skilled labor reached an all time low.

A choir of fifty voices, known as "The Choristers," was organized in 1895, and made its first appearance on Sunday, November 17th of that year. The director was C. B. Ellinwood, a well-known soloist, teacher, and director. Although organized primarily as a volunteer choir of our own church people, it drew members from well outside our local community, because of the opportunity that was offered for obtaining voice training under Mr. Ellinwood, and for participating in the presentation of well chosen sacred music.

A newspaper clipping of Sunday, June 5th, 1898, gives a brief resume of the choir's accomplishments during the season just passed.

"The choristers of the Euclid Avenue Congregational Church will close their season today. * * * This choir has become notable among large numbers outside the usual congregations of the Euclid Avenue church on account of the series of sacred choral works which Mr. Ellinwood and his efficient forces have brought to a hearing during the season. Beginning with J. C. D. Parker's *Redemption Hymn* in October, there have followed in monthly succession Spohr's *God Thou Art Great*, Horatio Parker's *Holy Child*, Gaul's *Holy City*, Gounod's *Gallia*, Mendelssohn's *Hymn of Praise*, and a repetition of the Spohr and Gounod works at one service. The efficiency of the choir has steadily improved under the vigorous discipline afforded by the study of these works, and vast congregations have been inspired by the hearing of them so enthusiastically and adequately presented amid churchly surroundings."

The "vast congregations" was not entirely a figure of speech, for those monthly choral services usually filled the church to capacity.

A concert of "Songs in a Garden" was arranged by Mr. Ellinwood, while costumes and scenery were created by members of the chorus. This was given in May, 1897.

Mr. and Mrs. Ellinwood were bass and contralto

soloists, and other soloists were developed from the chorus, or were regularly employed. Among these were Misses Agnes Grant and Alma C. Wolf, sopranos; F. N. Foote and Samuel T. Beddoe, tenors; Noah Allport, bass.

A fine social spirit was developed among the members of the choir by Mr. Ellinwood's genial personality, while picnics and other gatherings at his home and elsewhere went far in promoting a general spirit of friendship, to say nothing of a choice assortment of marriages.

In 1902 the music committee was fortunate in selecting Prof. A. Spengler as organist and choir master to succeed Mr. Ellinwood. The motive power of the organ was again changed, this time to electricity.

The congregation was now seemingly becoming more music conscious, for in 1905 there was a demand for a new Choral Society, which was organized under the leadership of Professor Arthur S. Kimball, with Professor A. Spengler as organist. This combination gave renewed impetus to church music.

In 1915 when Dr. Blanchard was called to the pastorate of the Church, Agnes Grant and Thomas George were soloists with Charles Ferry as organist.

In 1919, Vincent H. Percy followed Mr. Ferry. He was recommended by James H. Rogers, beloved organist and composer of our city. Mr. Percy had studied under him, as well as under Edwin Arthur Kraft and Prof. George Whitfield Andrews of The Oberlin Conservatory.

Now the old organ was getting out of tune, and like the "one hoss shay" was ready to fall to pieces. Leslie I. Metcalf was Chairman of Music Committee at the time. He recognized the fact that a new organ was necessary to bring out the full technique and ability of Mr. Percy, so he proceeded to survey the field with a view of purchasing a new organ, for overhauling the old organ would cost almost as much as a new one. It was a tremendous undertaking, and a big expense. Naturally, every one would like to see a new organ in the remodeled church, but the church's finances would not stand such an outlay. So Mr. Metcalf went quietly about, among his friends, and raised a considerable sum of money but not enough to buy the organ he wanted. Rather than let the plan fall through, Mr. Metcalf wrote his own check for the balance, some \$8000.00. So was completed the purchase of one of the best church organs in the country. Its price, built and installed by the Austin Company, was \$40,000, less an allowance for the old organ. It was dedicated in 1920, the American Guild of Organists sponsoring a dedicatory recital by Mr. Percy.

On one side of the organ case is a bronze tablet bearing the following inscription:—

"This organ was dedicated May 23, 1920, as a memorial to members of the congregation who were in the military service during the first World War. In recognition of the fact that its installation was primarily due to the efforts and large personal gift of Leslie

I. Metcalf, the organ is named by vote of the trustees, THE METCALF MEMORIAL ORGAN."

Mr. Metcalf was responsible for several of the quartets that led our music until 1932, (in which year Burnham W. King was elected Chairman of the Music Committee) when there was a call for another chorus choir. In response to this call, Mr. Percy organized the present choir which has since that time served the church most faithfully. Among the many who have contributed to its success are Marjorie Page Ford, Emma B. Wise, Mary Louise Gingery, Beverly Dame, Paul Jerabek, Robert W. Percy, William E. Foote, Thomas Lane, Reuben Caplin and Hiram L. McDade.

Mr. and Mrs. Percy formed a Junior Choir in 1938, which has functioned efficiently on festival Sundays, leading the processional, and collaborating with the Senior Choir. Since October 1942 the interest of Church School members of high school age, made desirable their incorporation in the choir and, in accordance with this change in personnel, it is now designated "The Young People's Choir."

Two years previous to the launching of the Junior Choir, Mrs. A. B. Schneider, with Mrs. S. B. Goddard as pianist, formed the Ladies' Chorus, composed of members of the Women's Association. This successful musical organization has rendered many delightful numbers on various occasions.

* * * * *

CHOIR CHRONOLOGY

The chronological history of the organists and choristers who served the Church will be of interest.

From the establishment of our church to the year 1875 the records are meager, but in the latter seventies and the eighties a general and enthusiastic development of music in the church began, which is the foundation and background of our musical life since. As always occurs, the hiring of good leaders developed not only fine quartets and capable choirs, but resulted in the Doan Vocal Society of thirty members, Prof. Alfred Arthur, conductor, and Miss Ida Thorp, pianist. Many special concerts were given at the East Cleveland Racquet Club, on anniversary celebrations of the Sunday School and similar occasions within and without the church.

In 1875 Professor Alfred Arthur was chosen Chorister, with Miss Ida Thorp (Mrs. H. Clark Ford), at the organ. Miss Minnie Louise Woodward succeeded her in 1877, but Miss Thorp served from time to time as substitute. Miss Woodward continued at the console until 1892.

Just when Professor Arthur left is not clear, but in 1881 G. D. Cottrell became choir leader, appearing on the records until the latter part of the following year.

Frank L. Ford was chosen for the position in 1888, and soon afterward organized the Mendelssohn Choir, which numbered twelve to eighteen members and continued through 1895. During that year it was conducted by A. E. St. Elme LeQuesne.

Miss Woodward was succeeded at the organ, in January, 1893, by Miss M. S. Johnston, Miss Gertrude Prentiss acting as substitute. The middle of the following year found Miss Maria S. Wright at the console, where she served until 1898, with Mrs. Mabel Slaght Douglas substituting.

In November, 1895, C. B. Ellinwood was engaged to organize and direct a new choir, known as The Choristers, and served until late in 1902. Mrs. Maude Maxson Foote became organist for The Choristers following Miss Wright.

John D. Lloyd was elected as leader and organist in November, 1901, and again Mrs. Gertrude Prentiss Phillips was the substitute organist.

Professor A. Spengler became organist and choir leader in April, 1902. Professor Arthur S. Kimball succeeded him in 1905, as leader, while Professor Spengler retained his position at the organ until 1910.

Charles W. Mills was next on the records as organist (1911-1914) and was succeeded by Charles Ferry with Ira B. Penniman as chorister. They in turn were followed (1919) by Vincent H. Percy, as organist and choir leader.

Mr. Percy is now in the twenty-fourth year of his service, a period remarkable not only for its length but for the great distinction of his music. Ever since it was built he has played the municipal organ in Cleveland's great auditorium. He has long been the organist and choir-master at the Masonic Auditorium, and organist for the Symphony Or-

chestra in Severance Hall. He executed the first organ recital ever to be broadcast by radio.

Mr. Percy planned the elaborate Metcalf organ and upon it has proven himself one of the great technical artists of his time in America. He has developed a most perfectly trained choir, capable not only of rendering elaborate church music but of entertaining with Gilbert and Sullivan and other music of light vein. Further, he has composed a great deal of sacred music, much of which will always be cherished among the traditional values of this church. His latest work is "Thus Saith the Lord of Hosts," the Centennial Anthem for this anniversary year.



THE CHURCH SCHOOL

A. D. HATFIELD

THE Sunday School of Euclid Ave. Congregational Church had its inception 15 years before the church was organized and this school was in a way the seed from which our church later developed. Realizing the lack of religious instruction in her neighborhood, Sally Cozad Mather got together a group of children and started a school in 1828, holding the meetings in her home on Euclid Avenue, where now is the entrance to Mather College of Western Reserve University. This was probably the first Sunday School in Cuyahoga County. Later, as the school grew, the meetings were held in a frame school house on old Fairmount St. (now 107th Street) south of Euclid Avenue and about where the present Cathedral Latin School is located. In this Fairmount School the seats were planks with wood pins driven in them for legs, and without backs. The room was heated by a big fireplace, which took up one end of the room and was large enough to burn 4 foot logs.

This school continued for 2 years, up to 1830, and then for 10 years there was a gap until in 1840 the school was revived by John Foote and Jarvis F. Hanks, and has been in existence continuously ever since. It was under the leadership of Mr. Hanks, as Superintendent, that the school became a part of

what is now our church. The story has come down to us that some of the early church members complained about Mr. Hanks as being too frivolous to lead a Sunday School because he played the violin, and also because he allowed his daughter to wear a ribbon in her hair. It was this Mr. Hanks who has been given credit, because of his musical ability, for inspiring Horace Ford to learn to play the cello, Mr. Ford being then a young man in the school.

There are no records of the size of this early school but by 1868 the enrollment had grown to about 160, and increased through the years until attendance reached the peak of 432 in the year 1899.

Like the history of our Church, the life and usefulness of the Sunday School over the past 100 years has been due to the devotion of a long line of men and women, superintendents, teachers and officers in the school, whose influence on the lives of thousands of young people can never be adequately estimated. Space will not permit more than reference to some of these leaders who followed Mr. Hanks. From the beginning and through the century run the names of the Ford family, who have had such a large part and influence on the life of both the school and the church. Horatio C. Ford, for 18 years, from 1856 to 1874; Horace Ford, from 1851 to 1856; H. Clark Ford, from 1884 to 1893; and finally Frank L. Ford, who was Superintendent from 1896 to 1898—all these were devoted and active in the work of the school as well as in the

church itself. To these might be added the names of Bryant Whitman and Mrs. Whitman; Mr. and Mrs. W. F. Brunner and Miss Anna L. Miller. Special mention should be made of the active and continuous membership in the school of Mr. Pard H. Smith, covering nearly 75 years up to the present—a record surpassing that of any other member of the school or church.

A complete roster of the Superintendents of our school from 1840 to the present, 1943, is here given:

SUNDAY SCHOOL SUPERINTENDENTS

1828.....	Sally Cozad Mather (Hale)
1830 (about)	T. P. Handy, John A. Foote and Benjamin F. Rouse
1840.....	John A. Foote
1841.....	Jarvis F. Hanks, Horace Ford and Horatio C. Ford
1851.....	Horace Ford
1856.....	Horatio C. Ford
1874.....	James W. Clarke
1879.....	Bryant F. Whitman
1884.....	H. Clark Ford
1893.....	Henry E. Bourne
1894.....	H. Clark Ford
1895.....	Charles H. Beardslee
1896.....	Frank L. Ford
1898.....	Grant T. Whittlesey
1899.....	A. D. Hatfield
1908.....	J. P. Barden
1911.....	William F. Brunner
1912.....	Pardon H. Smith
1913.....	Paul H. Metcalf
1914.....	A. D. Hatfield, Acting Superintendent
1915.....	R. W. Himelick
1917.....	George F. White
1921.....	Thomas Stanion
1922.....	R. F. MacDowell
1924 (Jan. to Sept.).....	Homer Denison
1924 (September).....	Herbert G. Bogart
1927.....	Walter C. Giersbach
1929.....	Louis R. Turcotte
1934 to date.....	Ferdinand Q. Blanchard

There is no complete record of the many devoted teachers, who have been the backbone of the school over the years, but a few names stand out in the memories of many still living, who came under their influence. Deacon Horace Ford was for over 60 years active in the school and it is reported that he repeatedly had the joy of seeing his entire class uniting with the church as the result of his faithful Christlike leadership. Outstanding among the records of long continuance in teaching is that of Miss Anna Stevens who for 29 years taught successive classes of boys of the early teen age, guiding most of them into church membership. Augustus Nash of Y.M.C.A. fame conducted a large class for many years and Professor George H. Johnson of Case School of Applied Science and our Pulpit Associate taught a large group of older men and women.

The Primary Department of our school for the past 50 years has been outstanding and looked up to as a model in our whole denomination, as it was developed, beginning in 1891, by Mrs. L. V. Denis, whose genius guided it as Superintendent for 18 years and whose work has been the inspiration for her successors since her retirement and death.

The names of the women who have directed this department since Mrs. Denis, and including two women who preceded her, are as follows:

Miss Jennie Cairnes	1880-1884	Mrs. Frank W. Blazy	1916-1919
Mrs. S. T. Wellman	1884-1891	Mrs. S. B. Goddard	1919-1922
Mrs. L. V. Denis	1891-1909	Mrs. Walter T. Russell . . .	1922-1923
Mrs. Sylvia Trumper	1909-1912	Mrs. Frederick C. Fulton . .	1923-1925
Mrs. Lucy Allen Smart	1912-1916	Mrs. S. B. Goddard	1925-1943

From the Cradle Roll through the Primary Grades and into the older sections there has been a constant flow of scholars to become the responsible members of our church life—doctors, lawyers, college professors, ministers, missionaries, engineers and business men and many prominent in the life of our city and some with world-wide influence.

Under the superintendency of George F. White the Church School Endowment Fund was started in 1918 with an initial gift of \$100.00 from Mr. Lewie L. Pope and this fund has increased from time to time by gifts from the school and others until in this year of the Centennial it amounts to \$7000.

Many nostalgic memories arise to those who had a part in the life of our school, dating back especially to the early 90's and up to the turn of the century.

Our Sunday School orchestra in the old chapel, with Florence Ford at the piano and Alfred Metzdorf as conductor, continued for several years to add life and sometimes harmony to the school sessions and to other occasions.

Our Sunday School library was an important department of the school then, containing over a thousand volumes, but long since replaced by public services. Among the librarians were Howard Stebbins and his brother Herbert, and later Ernest Brown and Miriam Smith, who with their assistants, concealed behind the drop panel that closed the opening into the main school room, made of the library a place of much restrained merriment

during the school sessions. The scholars listed their choices for books on little cards, and it was always thrilling at the end of the school session to find out what books had been drawn—almost as exciting as a lottery.

Our Sunday School picnic, along with Christmas and the Fourth of July, was looked forward to by the youngsters of those days as the great event of the year. These picnics were held in some amusement park, such as Geauga Lake, Silver Lake, or maybe Willough Beach, and while it so often rained, there was a friendly gathering of young and old who took part in the games and races. How we saved our pennies for this annual treat to buy refreshments and to pay our way on the inevitable merry-go-round. The young people of today may be surfeited with recreation but, nevertheless, the Sunday School picnic still continues as a beloved feature of our church life.

During Dr. Burton's pastorate, the Board of Religious Education was organized. This was intended to fulfill about the same function in relation to the church school as a similar board does in the public school system. It has been constituted of six members of the church who have been officially responsible for the life of the school, appointing officers and teachers and laying down the general policies. Although the Board has looked to the Superintendent and the Director of Religious Education for the active management of the school, it has been a useful part of the school life and has brought the

church into more direct responsibility for the on-going of the school.

When the church came to observe its 75th anniversary the School had receded from the high point of members mentioned in an earlier paragraph, although it was maintaining an average attendance of 300. In that year Miss Louise Harper came to the church, giving half of her time as Director of Religious Education. This kept us fully abreast of a development in church school activity that was going on over the entire country. Educational methods were stressed, teaching qualifications were emphasized and the curriculum carefully revised.

Several developments in the years since have been notable. One of them was the decision to pay department superintendents and teachers a small honorarium. This has never been large enough to furnish a primary motive for any one's service, but it has served to increase a sense of responsibility and has stabilized the group just when the difficulties of regular attendance were increasing with the removal of homes of members to further and further distances. The small investment of money involved has abundantly proved its worth to the school.

Another interesting change has been the fixing of the hour of the school session at the same as that of the church service. In order to permit the parents of little children to bring them to the church and also attend the church service without making two trips, a special Primary Division Group was organized. After a few years this section of the Primary

Division, which had been enlarged to include Junior children, had become of such size that it was quite apparent that it was proving a convenient arrangement of which the parents were quick to take advantage. In a short time a pressure for the same arrangement for the older children was clearly felt, with the result that finally the whole school session was organized to meet at eleven o'clock.

It was clearly recognized from the start that such a plan involved a measure of hardship for teachers and officers in the school who desired to attend morning worship. To a degree this loss could not be obviated but it has been possible to lessen it in considerable degree and at the same time work out a better program for the children. Who is there that has not listened to the lament that children, and young people especially, were accustomed to come to the school and then go home? Exhortation proved useless. The change described made it possible to blend the whole school in the service of worship. The younger children have attended the early portion and then withdrawn to attend the school program. The young people have met by themselves at eleven o'clock and then with their teachers have come into the church service just before the sermon.

Our church can not claim to be a pioneer in this plan but it has never been worked out more satisfactorily than with us, and it has proved to be a virtually indispensable arrangement as every year has marked the wider dispersion of the members in church and school.

Another distinctive development in the school during the past twenty-five years has been the organization each year of a campaign for a gift to a special missionary object. Several times, and repeatedly for the last four years, the money has been raised to purchase some needed equipment for Pleasant Hill Academy, the school for boys and girls on the Cumberland Plateau in Tennessee. The enthusiasm which has been aroused has been marked and the total of \$913.05 thus secured over the years represents a large sum in missionary giving.

In 1934 the Hough Ave. Church School, which continued for the first months after the merger to meet at the Hough Avenue building, was incorporated with the Euclid Avenue School. A serious question was how these children might become part of our life. It was even thought at first that it would be necessary to let them slip away altogether from the newly merged church. A plan to prevent this, however, was devised. For nine years a bus has been operated every Sunday morning which has moved through the main avenue of the Hough Church area and has brought the children to Euclid Avenue. As a result, by far the larger portion of the Hough Avenue school became a part of Euclid Avenue and has continued as such. Older people have also availed themselves of the bus which has enabled us to carry on with enthusiasm and success.

It will be apparent from more than one reference in this bit of history that the changed conditions in the life of the church have brought fundamental

changes in the conduct of the school. As a matter of fact, nothing more immediately and clearly reflects the character of the neighborhood about the church than the size and the program of its church school. A future generation will be able to decide more truly than we can today how far Euclid Avenue Church has made the right adjustments in its school, as its community, beginning as a country village, developed into a crowded area of homes and now a region of business, apartment houses and transient life.



SECOND CHURCH, EUCLID AND LOGAN AVENUES
1867



CHURCH SCHOOL ROOM TODAY



GATHERING IN CELEBRATION OF MRS. MARTHA CORDELIA COZAD
FORD'S NINETIETH BIRTHDAY, MAY 27, 1916



THE WOMEN'S ASSOCIATION

JEANNE WILSON WELLMAN

AS might be expected, the women have played a most important part in the one hundred year history of our Church but, unfortunately, there are very few records available giving detailed information regarding their activities during the first fifty years. We do know, though, what they have accomplished the latter half of the century.

In 1872 the women organized the Woman's Foreign Missionary Society, with Mrs. P. H. Sawyer, President, and Mrs. B. F. Whitman, Vice-President, and in 1873 the Ladies' Home Missionary Society, interested in "relief to the poor amongst us" and in home Missions, with Miss Florence Cozad, President, and Mrs. Pard B. Smith, Vice-President. Also, in March, 1895, the Ladies' Aid Society was organized for the purpose of helping to promote hospitality, sociability, and the temporal needs of the Church. Mrs. Thomas Wilson was the first President.

It was not until 1896 that discussions began, looking toward a combination of these three societies. In 1897 a memorable joint meeting was held, with Miss Florence Cozad presiding, to consider plans for the merger. Mrs. Marcus E. Cozad, who had been asked to prepare a Constitution and By-Laws for the new society, presented her report and, after

much discussion, it was accepted and the Ladies Society of Euclid Avenue Congregational Church came into being. Later the name was changed to "The Women's Association of Euclid Avenue Congregational Church," the name which is still retained.

As its theme and basis for work, the Association adopted the following pledge:

"We, the women of Euclid Avenue Congregational Church and society do hereby associate ourselves together for the purpose of promoting Christian fellowship and for carrying on the work of the Church. We do agree to be auxiliary to the Ohio Home Missionary Union and to the Ohio branch of the Women's Board of the Interior."

The officers elected for the first year were:

President	Mrs. Henry T. Loomis
Vice President	Mrs. Marcus E. Cozad
Secretary	Mrs. Will S. Foster
Treasurer	Mrs. P. H. Babcock

The plan for operation of the Association provided for four departments and several committees: Church Department, in charge of meeting and program—first Tuesday in each month.

City Department, in charge of meeting and program—second Tuesday in each month.

Home Department, in charge of meeting and program—third Tuesday in each month.

Foreign Department, in charge of meeting and program—fourth Tuesday in each month.

Later, in 1899, a Young Women's Department was formed, which took charge of the meeting and program on the fifth Tuesday, when there was such in any month.

Each department had its own Chairman and Secretary and worked along the line its name would indicate. In addition, three committees were appointed—a Finance Committee, a Work Committee, and a Barrel Committee. Later, a Luncheon Committee, a Floral Committee, and a Lookout Committee were added.

The first all-day meeting was held April 27, 1897, each woman bringing her own lunch, but later and through the years the luncheons have been in charge of the Luncheon Committee. The price for many years was ten cents.

About this time plans were being completed for remodelling our church auditorium and building the new chapel. The women immediately assumed their share of the responsibility for this new enterprise. Mrs. S. T. Wellman was appointed Chairman of Finance and with her committee initiated and carried through many plans for raising funds. Ultimately the Women's Association pledged and paid, over a short period of years, between \$14,000.00 and \$15,000.00 towards the new building project. Almost every plan and device was used to entice money into the treasury such, for instance, as bazaars, trolley rides, rummage sales, lectures, dime strips, nickel strips, bakery sales, dinners, soap and extract sales, magazine subscriptions, white ele-

phant sales, rug weaving, an old song concert, fashion shows, sales of jellies, marmalade, paper and magazines, and even shampooing and manicuring services.

The use of money raised during the years, apart from the amounts given for our buildings and furnishings and home maintenance, has been as diversified and wide-spread as were the means of raising it. Funds have been sent regularly and faithfully to the Home and Foreign Missionary work, and, though small at first, these grew in amount until in 1922 we gave \$2100.00 to each society as our apportionment.

In addition to these gifts we have helped both materially and financially the following:

North Congregational Church
Mt. Zion Congregational Church
Buckeye Mission
Talladega College
Tougaloo College
Pleasant Hill Academy
Tank Home—Oberlin
Kate Ford Whitman Memorial Hospital
Schauffler College
University Hospitals
Associated Charities
Girls Friendly Club
The Ingersoll Club
The Friendly Inn
Camp Fire Girls
Bohemian Mission

The Leper Mission
Needlework Guild
Visiting Nurses Association

and many others too numerous to mention here.

In addition to our Home work, we owe much to our Work Committee, which has performed such a marvelous task in making and distributing thousands of garments, articles and clothing to hospitals, schools and families in need, including supplies for the barrels.

Special mention should be made in this connection of the Barrel Committee, for which Mrs. A. J. Smith and her successors labored over the years. Through their tireless efforts we sent many barrels of clothing and hospital supplies, valued at thousands of dollars, to missionaries and to schools in their stations.

The Quilting Group—so loyal and in their places early and late, sewing their fine stitches—was a picture always to be remembered.

The Luncheon Committee deserves endless gratitude for its services through the years, preparing the delicious lunches at such nominal cost, the original price of ten cents advancing a nickel at a time until it has now risen to thirty-five cents.

The Floral Committee has made arrangements to have someone look after the pulpit flowers each Sunday, except Communion Sundays, through many years. After the morning service these flowers are sent with a friendly greeting to the sick and the shut-ins of the Congregation.

The Chautauqua Circle, which met each Tuesday for many years, has been discontinued.

The Red Cross. During the First World War our group was very active and gave its full share in service and supplies.

Mention should be made of the wonderful work of our present Red Cross Group, under very efficient leadership, which in the years 1940-1943 has furnished more than five thousand articles. These include knitted garments for servicemen in Army and Navy, afghans and lap robes for convalescent soldiers, and apparel for women and children in the stricken areas. This group meets each Tuesday at the church.

Since its organization the Women's Association (from 1897 to 1943), has raised about \$165,000.00. No one can express in words what the gathering of such an amazing amount has meant in devotion, sacrifice, and hard work on the part of a great number of unselfish women.

Along with the active part the Women's Association has played in financial contributions, there has been the very important work done among our own Church membership in its social relationships and in promoting the spiritual and devotional life of our Church. Our progress has been due in a large degree to the very wise and efficient leadership of the women who have given themselves so generously and so devotedly through the years.

Presidents of the Association from the beginning,
have been:

Mrs. Henry T. Loomis	1897
Mrs. Arra H. Williams	1898-1907
Mrs. C. A. Stedman	1908
Mrs. J. C. Skeel	1909-1910
Mrs. A. D. Hatfield	1911
Mrs. Charles M. Preston	1912
Miss Anna L. Miller	1913
Mrs. Horace Kendall	1914
Mrs. Julia Leavenworth	1915
Mrs. Frank B. Stearns	1916
Mrs. Robert E. Lewis	1917-1920
Mrs. Charles M. Preston	1921-1929
Mrs. Frank B. Stearns	1930
Mrs. B. R. Leffler	1931-1935
Mrs. George F. Russell	1936
Mrs. Frederick C. Fulton	1937-1940
Mrs. E. W. Hahn	1941-1942
Mrs. Lawrence True	1943

The Association has been greatly strengthened and increased in numbers and effectiveness by the addition to its membership of the group of women from Hough Avenue Congregational Church at the time that church joined with ours.

It has not been "all work and no play" in our Association and over the years many special days have been devoted to happy gatherings, some of which have become annual celebrations.

In 1900 the first Mothers and Daughters Luncheon was held and this has been continued ever since.

In 1902 the first all day meeting was held in the new chapel.

In 1916 a large gathering greeted Mrs. Cordelia Ford on her 90th birthday, she then being the only surviving charter member of our Church. A picture of this group is shown opposite page 119 and will revive in the memories of many of us thoughts of great women, many now deceased, who have meant so much in our Church life.

In 1917 the first Valentine Luncheon was initiated by the Finance Committee, at which meeting the time for raising Association fund pledges was changed from Fall to Spring.

Growing out of the influence of the Women's Association have been many additions to the Church Endowment Fund, and no doubt this influence will continue over the years in further additions from which both the Church and the Women's Association receive yearly income. The first of these Women's gifts was made by Mrs. Anna Bradshaw in 1906 and during the succeeding years other funds have been added in memory of:

Mrs. A. R. Brown

Mrs. E. H. Benjamin

Mrs. Eliza Pope

Mrs. A. J. Smith

Miss Emily Burridge

Mrs. Dayton C. Miller

Mrs. Cora Phelps.

Our Association has grown in usefulness and prestige, and has become an organization looked up to as a model and guide in its methods and accomplishments by churches and societies not only of our own Congregational denomination, but also of other denominations over the country.

This is the story of our Association, and yet the half has not been told. Words so inadequately express the spirit which has prevailed through the years. The friendly greeting, the helpful and sympathetic word, the loving deeds, the loyal and enduring friendships have knit together the many women, from different walks of life, who have worked here together, each giving of her best for the common good, in a wonderful spirit of cooperation.



THE CHRISTIAN ENDEAVOR SOCIETY

BESS POST RUSSELL

THE Young Peoples' Society of Christian Endeavor was founded by Dr. Francis E. Clark in his own Congregational Church in Portland, Maine, where he had successfully brought his young people together in a weekly meeting for prayer and consecration, to which literary and social features had been added. The results were so encouraging that other churches took it up and the movement spread rapidly throughout the United States and Canada, and around the world.

Our own Y.P.S.C.E. was organized six years later, in December of 1887, with Theodore M. Bates as President, merging into it our previously existent "Young People's Association." The back bone of the society was the pledge which each member took on joining. Its first phrase set the keynote, "Trusting in the Lord Jesus Christ for strength." Then followed the promise of daily Bible reading and prayer, attendance at the weekly meetings, taking some part therein and, most important of all, the endeavor to lead an earnest Christian life.

In 1888 the Y.P.S.C.E. of Park and Hough Avenue Chapels were invited to a joint meeting with our C.E. Society. Evidently, such cooperation from time to time was found pleasant and beneficial, for in 1889 we joined with ninety-five other societies in forming a city-wide Y.P.S.C.E. Union.

The idea of training for Christian service, the opportunity of hearing one's own voice in prayer meeting, the formation of the habit of daily prayer and Bible reading, while leaning on the Lord for strength, had proved so sound and profitable for adults that Junior Y.P.S.C.E. societies were founded, that the same training might be started earlier and so be even more fruitful. Our Junior Society was inaugurated in May of 1891, with Mrs. L. V. Denis as Superintendent, and Miss Clara B. Myers (now Mrs. Bartholomew of Victor, N. Y.) as her assistant. Shortly thereafter Mrs. Denis assumed the duties of Superintendent of our Primary Department, and Miss Myers took over the guidance of the Juniors.

By 1893 the oldest Juniors, having been well trained, felt a little superior to the new and younger members, but they still were not old enough to join the Seniors, so the Intermediate Society was formed of those ranging from fifteen to twenty years of age, with Miss Edith Ladd as President.

Shortly after Dr. Caspar Wistar Hiatt became our pastor it was felt advisable to have a church paper. So in January of 1898 the Y.P.S.C.E. undertook the task of publishing a monthly called *The Beacon Light*, the President, Allen Carpenter, acting as Editor. From the start this publication was a real success, and filled a neighborhood need, carrying a social column which Miss Miriam Smith wrote, timely editorials, good illustrations, reports of the various organizations, as well as one of Dr. Hiatt's

sermons and a running commentary on church affairs in general.

In that year the Christian Endeavorers of Euclid Avenue Congregational Church, with a membership of sixty-nine, forty-three of whom were tithe givers, contributed more than \$500.00 for missions, without giving any benefits to secure this money.

The last meeting of the month in Senior, Intermediate and Junior societies alike, was Consecration meeting, when each member responded, by prayer or testimony, to his name at the Roll Call. One meeting a month was devoted to the study of missions. In the Intermediate and Junior societies these meetings were made interesting by stories, pictures, curios and costumes, many of which came from our own missionaries, the Cozads and Newells. The social side was not neglected, for we find mention of the "Boys' Brigade" being entertained by the Endeavorers. Many of us recall the thrill which came especially to the girls, when in the fall of the year, a social or reception was given in the church to welcome the new students at Western Reserve and Case, making them feel that this should be their church home, while in the city. As a matter of fact, some of our best workers were recruited in this way. During the winter there were monthly socials, and in the summer picnics and outings. All these events contributed their share in making our church, and the Christian Endeavor in particular, a large part of the young peoples' life.

Just at this time the new stone chapel was being

planned and all the Endeavorers, even to the Juniors, were busy raising money to contribute toward their new church home.

Without doubt, the vigor of our organization was due to the fact that it did not live unto itself. Beside trying constantly to interest young people who came into the church or neighborhood in the work of the society, they took their meetings to such places as the Dorcas Invalid Home, Miss Anna Edwards' Reading Room, now Rainey Institute, to Wayfarers Lodge, and various other places. Then too, they gave valuable assistance in the popular summer Sunday afternoon religious services in the parks.

February 1902 found the Endeavorers meeting in the new chapel, proud and happy in the new church home they had helped to build.

The Juniors had flourished under such splendid leadership as Miss Bessie Wellman (the late Mrs. A. D. Hatfield), Mrs. Morgan, Miss Kleinshrodt, and Miss Bookwalter, while the Intermediates had been guided by such earnest workers as Miss Flora Edwards, Miss Grace Trumper (Mrs. Davis) and Miss Sylvia Bridgeman (the late Mrs. Richard Trumper).

It was in the year of 1903 that our Endeavorers conceived the idea of reorganizing the three sections, Seniors, Intermediates, and Juniors and calling them Sections A, B, and C. This plan originating with us, was approved by Dr. Clark and was adopted in many places.

That same year Section A sent, not one, but four

delegates to the national convention at Denver, raising the expense money by giving a lawn-fete. Section B increased its membership from twenty to forty-five. And Section C joined in a city-wide Rally, six hundred little folks attending. It was recorded in "The Beacon Light" that at a meeting in February of that year, members of Section C were so eager to take part that in seven minutes, thirteen Juniors gave sixty-two Bible verses.

In 1904 the church neighborhood was carefully canvassed and all young people cordially invited to attend the Christian Endeavor meetings, with the hope of enlisting their interest in the work of the church. Soon thereafter the older members of Section A were put on the retired list, pledging themselves to more active work in other departments of the church, and the seniors of Section B graduated into Section A.

At a Cuyahoga County Rally, in 1906, our Section A had a record of the highest percentage contribution toward the Clark Memorial.

The President of the Cuyahoga County Sunrise Christian Endeavor Union (it was so called because of extensive mission gifts to the Far East) was for several years Mr. Fred L. Ball, later to become a member of the Euclid Avenue Church, who served as President of the State C.E. work in following years.

By 1915 it had become apparent that a changed point of view and a desire for different methods must be reckoned with seriously. All of those who had occupied the scene at the turn of the century

had ceased to be active. Their successors were not inclined to carry forward in the way which has been described in the preceding paragraphs. The old time pledge which sustained the meetings of the older generations was no longer an acceptable basis of fellowship. Topics in the realm of personal religion which had been the substance of the Christian Endeavor program were fast becoming less appealing than those which grew out of current affairs. As a result of this change in the spirit of the times, changes became inevitable in plan and method. For a few years longer our young people's group continued nominally in touch with the Christian Endeavor organization of city and state. But eventually this connection was dropped. Programs were set up of a different character, and reliance was placed upon active interest in the group's affairs rather than in the promise which had been central in the old time pledge.

By this time, too, the evening services of worship had been given up in the Church program. This left room for some further expression of the Young People's program. This took the form of inviting a speaker to be present after the Young People's meeting was concluded, to address not only young people but older members of the church who might be interested. All members of the congregation were cordially invited to attend. Following this light refreshments were served. Small groups of the ladies cared for this feature of the program.

The calling away of the young men during the

First World War and the pressure of events at that time finally led to the giving up of this second address and it was not resumed at the conclusion of the War, but a light evening meal for which the young people themselves became altogether responsible has continued to be a feature of their evening gatherings.

In 1934 the young people who had been meeting at Hough Church came over together to the church as a result of the merger, and their members brought a large access of activity. Two of them, Miss Mildred Nichols and Albert Giles, were in succession the leaders of the city and state organizations of the Congregational young people.

While the young people's life in our church has thus taken a different form from that which existed at the beginning of the century and was expressed through the Christian Endeavor movement, and although the numbers involved have been subject to the same conditions which have reduced the size of the Church School, there is today an active and vigorous company marked by the enthusiasm and spontaneity of youth as in every generation.

And so, in spite of the ever increasing number of outside interests and the change from a neighborhood to a definitely down-town church, the work among our young people goes forward, not under the name of Young People's Society of Christian Endeavor, but "In His Name."



OTHER ORGANIZATIONS OF YOUNG PEOPLE

GIRLS' CLUBS

LOUISE HARPER

The Young People's Sunday Evening Societies

WHEN the Christian Endeavor Society ceased to exist (about 1929) it was replaced by a Young People's Sunday Night Society. This met each Sunday evening for a light supper, followed by a program of general interest, but in 1933 certain outside conditions made it desirable to meet but once a month. The following year found the young people of Hough Avenue Church joining their church life with ours, forming the Eu-Con Fellowship, which has continued to flourish actively to the present time. Miss Mildred Nicholls, who is now Mrs. Gerald Randall, deserves especial mention as she has served for two years as a national travelling secretary for the Pilgrim Fellowship, the successor to Christian Endeavor. The high school girls and boys of the Church have become members of the Pilgrim Fellowship and are carrying on the fine traditions of the Eu-Cons.

The Young Married People's Group

A group of young married people was organized in 1928 to "Cultivate friendships within the church." They met four or five times a year, at the Church or at homes of members. As it was intended that membership should be limited to couples married

less than ten years, the group was re-organized in time, and is still functioning, though the war has somewhat curtailed its activities.

The Marsette Group

Eighteen college-age girls, in 1921, organized The Marsette Club, which continued for eight years and contributed in many ways to the life of the Church. The Club was especially interested in the girls at Pleasant Hill Academy, in Tennessee, and established a loan fund which has already assisted more than seventy students in continuing their school work, and has doubled in size through refunds and interest. This is known as "The Doris I. Smith Fund" in memory of a former member who had died.

The Club disbanded in 1929, at which time the members devoted the money in their treasury to replating the communion silver of the Church and to purchasing the silver vase that is used on Communion Sundays.

Young Business Woman's Club

This Club was formed in 1940, using its original name for only two years when it was changed to the Service Club because of needs growing out of the war. Members have given much time to Red Cross and hospital work, besides taking courses in First Aid, and their services are always given most willingly whenever an emergency arises in the Church.

The Tuesday Evening Club

Members of the Tuesday Evening Club, which celebrated its 25th anniversary in 1940, are mostly professional and business women. It meets at the Church once a month for dinner, which is followed by a program of current interest.

The members have devoted themselves for years to the Schaufller School, and during the present war have sent a definite sum each month to the British and Chinese societies for the relief of children. Many of our young people, who have attended summer conferences during recent years, have this club to thank for making their attendance possible. It has also made a yearly practice of giving to the Church some needed equipment such as dining chairs, and a screen for lantern slides. Among its most devoted members was Miss Charlotte McKinstry, who was president for two years and gave of herself unstintedly until her death in 1940.

Girl Scouts

A Girl Scout Troop was organized (1918-19) under the leadership of Misses Agnes Lake and Louise Harper. This was known as Troop 24 and was among the first formed in this city. It soon became necessary to have two troops in the Church, and these continued until 1923 when troops were organized on the Heights and in East Cleveland, drawing away many members. Troop 23 was disbanded but Troop 24 continued to serve the girls of scout age in the Church and vicinity until 1927, when pres-

sure of other duties became so heavy that Miss Harper was obliged to give up leadership of the girls and, as no other leader was available, scouting in the Church was discontinued.

Troop 24 contributed much to scouting in the city, both by helping girls less fortunate than themselves, and in promoting the scout program. Several of the many women who assisted in this work still give to the city organization much time and energy as members of the Cleveland Scout Council.

Camp-Fire Girls

In 1938, under the leadership of Miss Louise Schulz, who was well versed in the Camp-Fire organization, a Camp-Fire was formed, which continues to the present time. It has always been small, because of the geographical location of the Church and the transportation problems of the girls, but it has been an active group, taking part in all the city-wide Camp-Fire programs and contributing to the welfare of the girls.

BOYS' CLUBS WEBSTER H. MANDELL

The boys of successive generations have had their clubs, as boys will. Many of these were of short duration, but useful nevertheless in weaving the fabric of brotherliness within the church.

Little can be learned of the boys' organizations prior to fifty years ago. However, a few lines from the "Church Prophecy" read at the Semi-Centen-

nial in 1893 indicate the growing interest of the church in special activities for its youths.

"The Billiard Halls no longer harm
Our youth find here far greater charm
Gymnasiums for every class
The drilling hall none could surpass—"

In 1893 "The Bright Blades" came into being with about twenty members, organized "for drill and parliamentary practice." Ralph A. Tingle was captain, W. C. Holden president, Harley Smith first sergeant, Clarence Ladd and John Gilchrist corporals. The Boys' Brigade as a national movement among the churches was already under way, and destined to have a wide popularity for ten years or more. The local "Bright Blades" operated under a modified plan of the older group and used the national one's pledge.

With a brief hiatus it was followed by a full fledged Boys' Brigade infantry company, organized in January of 1897 with an efficient drill-master. The object of the group was "to promote among its members, habits of reverence, discipline, self respect and all that tends to a true Christian manliness." It was uniformed in blue dress coats with standing collars and light blue trousers, and armed with real twenty-two calibre rifles that would shoot.

The company soon grew to a "battalion" of two companies, with the little chaps in Company B. There was great enthusiasm for it among the boys. A church report of the time states that "uniforms, guns and equipments are as essential as the Bible

and the Hymnal in the advance of the work." Whether the chief interest lay in the former or the latter seems questionable. However, membership reached a high point of eighty-eight. In 1899 they advanced in efficiency to the point of winning the State-wide drill competition in camp at Silver Lake near Bellefontaine. Captain Robert Gardner and after him Colonel R. L. Queisser became the military drillmasters, but the officers were always the boy members. In this connection General Orders of May 21, 1899 noted that Lieut. Horatio Ford had been promoted to Captain in charge of Company B. It is interesting to recollect that trudging along in the rear ranks of Company B at the time were two chubby youths who were destined to play important roles in the development of their city—O. P. and M. J. Van Sweringen.

Ushering and taking collections were done by members in uniform, adding color to the church services. The program offered little definite club-urge beyond military drill, and 1900 saw the end of our Boys' Brigade.

In March of 1903 a Young Men's Club was formed with Earl White as president. The club was divided into three groups—the literary, the athletic and the military. That the interest in the military still held over from the days of the Boys' Brigade is shown in the first report which stated that "the first meeting was in charge of the Literary Committee, but since then the Military Committee has been in charge." The interest in the club dwindled dur-

ing the summer months, and military interest waned because "the guns hit the new chandeliers in the basement." In the fall the athletic line flourished and baskets were put up for basketball (the fate of the chandeliers under the athletic regime is not mentioned).

About 1911 the Boy Scout program arrived on this continent from England, with its much fuller program, pledge and laws. Stewart Wright, a member of the Sunday School, learned of the organization while on a summer vacation trip to Canada. He returned to Cleveland armed with a great enthusiasm and an armful of Canadian Scout books. Miss Ashworth, his Sunday School teacher, was prevailed upon to set the wheels in motion for the formation of a troop of Boy Scouts in the church. The idea took root and on October 8th of 1911 the troop started holding regular meetings on Tuesday evenings under the leadership of Loyal Leavenworth and Ralph Hickox. For a period of over thirty years the scouts of Troop 28 have met in the church and enjoyed the program of campcraft and good citizenship. Among those who have served for longer periods as scoutmasters are Harlan Metcalf, Ray Munn, George Forbes, Ed. Hill, Stewart Wright, George Ashmun and Wilson Sherman. At the present time there is a temporary lull in the activity of the troop due to a lack of proper leadership. However, after the world gets back to normal once more it is hoped that Troop 28 will again carry on in the splendid tradition of the past.

Last but not least in the line of boys' organizations of the church is the famous Eu-Con group. Formed as a special Sunday School class in about 1924, it included boys of high school age most of whom were vitally interested in athletics. It was only natural that they should form a basketball team and enter into the competition of the East End Church League at the Y.M.C.A. Their efforts placed them in second place during their first year in the league, but it was not until the season of 1928-29 that the Eu-Con team finally won the championship, with a repeat performance the following year. Mr. Harry Hoogesteger of the East End Y.M.C.A. was for many years the leader of the Eu-Cons and did a job of character building that will stand as a model for future boys' organizations at Euclid Avenue Congregational Church.



MISSIONS AND MISSIONARIES

MRS. CHARLES M. PRESTON

PERHAPS the credit for this church being missionary-minded is due to Mr. Justus Cozad. In the book, "Justus Lafayette Cozad," written in 1941 by his daughter, Miss Gertrude Cozad, she writes of often being told, "The name Cozad always brings to my mind your Father who made the Euclid Avenue Church mission-minded." In a copy of "The Beacon Light" we read, "Mr. Justus Cozad, while taking a pleasure trip, was also about his Master's business. In San Diego, California, every evening he taught the Gospel and the English language to the Chinese. Who can say what a harvest may come from the little seed sown by the way-side?"

Mr. Cozad's two daughters, Jane and Gertrude, were the first from the membership of this church to go to the foreign fields. One year after they went, Jane became the wife of Dr. Horatio B. Newell. Dr. and Mrs. Newell's years of service were in

Niigata, Japan.....1887-1904

Matsuyama, Japan.....1904-1922

Seoul, Korea.....1923-1930

They were adopted as missionaries of this church in 1898.

The bond between the home church and these missionaries was fittingly confirmed through the

gift of \$2,500 which this church sent to Dr. Newell on the twenty-fifth anniversary of his relationship with the church. This was placed as an endowment fund, the interest of which should be used permanently for the support of a student in Doshisha University where Dr. Newell was a trustee.

No better history of the life of Dr. Newell can be given than the one written in 1930 by Samuel T. Wellman II and published by this church. It is a fine tribute to a great man.

On October 8th, 1930, at a meeting of the membership the following resolution was adopted:

"Inasmuch as Horatio B. Newell and Mrs. Newell, who for thirty-two years have represented this Church in the foreign field, have now become missionaries emeritus and are no longer in active service, and

"Inasmuch as it is in every way desirable that the representatives of this Church should be those who are engaged actively in foreign missionary service of the Church,

"Voted that Miss Dorothy Blanke of Toledo, who has been appointed by the American Board as a nurse in the hospital at Madura, India, be invited to become one of the foreign missionary representatives of this Church."

Miss Blanke accepted this invitation and the service of commission was held in this church on October 19th, 1930. To quote from Mr. Wellman's book, "Strange that after all these years, the young

lady, Miss Blanke, who is being sent to India by the same church which sponsored Dr. Newell's foreign work, is as his successor going to the country which he would have chosen had circumstances allowed." But this church was not to be represented in India. Illness prevented Miss Blanke from taking up the work.

Miss Gertrude Cozad served as missionary in

Niigata, Japan 1888-1893
Kobe, Japan (as teacher) 1893-1923

Miss Cozad's connection with the home church was not official, but the influence of the Church passed by means of her to the women of Japan, through her teaching in the Kobe Women's Evangelical School.

Dr. and Mrs. Neil Lewis were in

Foochow, China 1925-1928
Ingtai, China 1928-1932

Dr. Lewis had grown up in this Church, and when he and Mrs. Lewis were appointed to missionary service by the American Board, in 1925, they were at once adopted by Euclid Avenue Church.

Wishing to tell why a hospital in China was named for a member of this Church, I wrote to Mrs. A. M. Gibbons of Pilgrim Church, knowing that she could explain better than anyone else. The one in question was Kate Ford Whitman (Mrs. B. F.) who was a sister of H. Clark Ford, and for fifteen years was president of the Ohio Branch of the Wom-

an's Board of Missions of the Interior. We quote from Mrs. Gibbons' letter:

"At the time of Mrs. Whitman's death, in 1915, the Ohio Branch of the W.B.M.I. was deep in plans of the mother board for raising a building fund of \$150,000 with which to celebrate its Jubilee in 1918. Immediately after her passing, it became the unanimous desire of her co-workers to complete Ohio's part in this fund as a memorial to its universally beloved president.

"One of the objects of this Building Fund was a hospital at Fenchow, China, in the province of Shansi, in which an Oberlin band of missionaries had located a school, known as 'Oberlin in Shansi.' This school was supported by Oberlin College, Mrs. Whitman's alma mater, so it seemed most appropriate that the hospital should be chosen as the women's project and be named the 'Kate Ford Whitman Hospital.' This was done.

"Ohio's part in the Jubilee Fund reached the sum of \$38,500, of which \$4143—over one tenth of the entire amount—came from the Euclid Avenue Congregational Church."

(It is interesting to note here, in parenthesis, that Mrs. Gibbons was one of the very active workers in all that was done by the Ohio women. In a report of the W.B.M.I., for 1923, is a statement that in the Kate Ford Whitman Hospital is a large reception room known as the "Ella Gibbons Room.")

"In 1920, Mrs. W. F. Brunner (Ella Ford), sister of Mrs. Whitman, was made president of the Ohio Branch of the W.B.M.I. and in 1923 made a trip to Japan and China.

"A project for which Mrs. Brunner worked assiduously, was an Ohio building for Kobe College (costing \$25,000) to which Euclid Avenue contributed \$2,500."

Dr. Newell retired from his missionary service in 1930. The depression years forced retrenchment on the American Board and it was not possible for Dr. and Mrs. Neil Lewis to be sent back at the conclusion of their term in 1932. Miss Blanke's hopes, and those of the church for her, were disappointed by a breakdown of health on her arrival in India. Thus for a few years the church had no specific foreign representative. Then there was worked out an arrangement which is still in existence.

A certain section of the work in the Foochow area of China was assigned to this church as the center of its interest and to be supported by its gifts. This included first, the salary of a nurse in the Union Hospital in the city of Foochow, and second, the salary of the principal of what is known as the Union High School. At the time the church took over this work the school was not far from Foochow. The Japanese invasion drove it up into the mountains three hundred miles away, but there it was reorganized and, as this chapter is being prepared, is carrying on in an even larger way than in its former location. Whatever remains from the

church's gift after these two items have been covered is devoted to general church work in the Foo-chow region. Our relationship with the various missionaries who have served or are still serving there has been close, and the whole plan has done much to increase and deepen the interest of the church in the spread of Christianity beyond its own borders.

To name all the places in our Homeland where aid has been given by this Church would require this entire book.

In 1928 Miss Martha Lindsay, a member of this church, accepted the position of principal at the Girl's School, Blanche Kellogg Institute, in San Juan, Puerto Rico. She held this position for seven years. At the time of her appointment she was a teacher in the Cleveland Heights High School and a leader in the Euclid Avenue Church School activities. Her term of service covered the period when two hurricanes swept the island, the first one especially causing considerable damage to the buildings. Her energy and executive skill, however, held the school on its way, and gifts from this country restored all damage. The school reached a higher point of scholastic excellence than it had ever before attained and had an increasing influence on the life of the girlhood in the Congregational Churches of the island.

One of the new missionaries returning from a trip

through the villages reported that he could tell from the atmosphere of each house he entered just which one was cared for by a graduate of the school. In some way these girls changed a living place into a home.

The Church School has had for many years an active missionary program. Each year of its life for the past twenty years has been marked by a special campaign to raise money for some object which has been selected in advance. Sometimes this has been in the field of work abroad and sometimes at home. For the last few years attention has been centered in Pleasant Hill Academy in Tennessee. A few years ago the money raised was used to buy two cows and a young bull, as a foundation of a Jersey herd. The following year a complete milking equipment was presented to the school. Meanwhile as a result of the publicity given to the new herd many cows had been added and pasture land was scarce. Our School then made a gift which made possible the purchase of ten acres of land and stimulated other gifts for a similar purchase. Finally, during the Centennial Year the School raised money for a concrete feeding platform, which is essential to the proper care of farm animals.

The influence of Mrs. A. J. Smith was felt in many ways in the home missionary activities of the church. Her service in connection with the missionary barrels was long continued, efficient, and

devoted. One of the most far reaching undertakings initiated by her grew out of this service. She received a letter from a home missionary, to whom the church had sent a barrel, in which he mentioned the straits in which many an older minister found himself on reaching the latter years of his service, especially if he had continued in the home mission field. She took the letter to her minister, Dr. J. E. Twitchell. He was greatly interested and touched by it, and, at a meeting of the National Council which occurred not long afterward, he presented this letter to a group of denominational officials who were gathered together. Directly out of the conference and discussion which resulted came the first steps in forming the Board of Ministerial Relief.

Few reports of monies given by us to missions prior to 1874 are available. From 1874 to 1887, inclusive, such gifts, as recorded in the Year Books, totaled \$ 51,378.75

From 1888 to 1941 inclusive the record stands as follows:

Gifts to Home Work of every sort ..	\$400,739.00
Gifts to Foreign Work	128,018.00
Added to this, the gifts for 1942 and the first half of 1943 make a grand total since 1874 that exceeds	\$600,000.00

In addition to these gifts which were made through the regular missionary agencies of our churches, it is interesting to note a partial list of other gifts

which are typical of many, too numerous to mention:

To the Kate Ford Whitman Hospital..	\$4,143.00
To the Ohio Building, Kobe College..	2,500.00
To the Debt of Honor and the Unit Plan.....	4,564.63
To the Christmas Fund for Retired Ministers.....	3,633.49

Gifts made to the benevolences of the Church from the Women's Association are included in this total, but not those made by the Church School.

The giving from individuals to special causes, not forwarded through the church treasury, has been so generous that, could it be told, the report would include large additional sums.

The following letter refers to one of many such items. It is from Herman F. Swartz, former pastor of East Congregational Church, and superintendent of the City Missionary Society.

"During the period of my administration the Euclid Avenue Church made its church extension gifts for work in the county entirely through the Cleveland City Missionary Society. Support in good measure was given by a few members of the church for missionary purposes which did not pass through the church treasury and which so far as I know was never formally credited to the church benevolences. As the executive of the Cleveland City Missionary Society, I solicited contributions every year

from about one hundred persons, who became in a way a supporting constituency."

Letters like the above help us to feel that beside the regular giving of and through the church, its members help in other ways, quietly, often generously, that the work of God's kingdom may be advanced.

Through the years there have come many letters of gratitude and commendation. We quote from just two:

"May I close with a word of real appreciation for the splendid and continuing help which the Euclid Avenue Church gives to the Board of Home Missions through its contributions and its inspiring leadership."

"Of all the Congregational churches in Ohio none have stood by the cause of Missions more nobly than Euclid Avenue Congregational. In the number of persons devoted to the promotion of missions she has contributed more than her proportion to our state Mission Boards as well as of missionaries themselves, and in the amount of money the same could be said."

In the years to come may we go forward with a consecration of purpose that shall lead to continued endeavor in this Church for the betterment of the world.



OUR BRANCH CHURCHES

I. T. FRARY

THE past half century has seen radical changes in the branch churches and missions which were once the glory of our church. These had successful careers during their periods of existence, but only one carries on today under its original name.

The East Madison Avenue church has passed away entirely. The Park and the Lake View churches, through several changes of location and organization and through various mergers, continue in the East Cleveland Congregational Church. The Hough Avenue church, after a long and truly successful career, returned in 1934 to the home that nurtured it, and its congregation is now united with our own. The Reservoir Sunday School was left by Professor Avery's story in a state of suspended animation due to lack of suitable quarters, an absence of sidewalks, and a plethora of mud. The school was never revived. Collinwood church still continues an active life and bears its original name. The Buckeye Mission dwindled away because of changing conditions in the community.

It would be interesting to follow in detail the career of each church, but to do so would infringe too seriously on the space available for the history of our own church, so a brief glance only may be

taken at each, continuing their records since Prof. Avery's introduction of them in the first chapter.

East Madison Avenue Congregational Church

The East Madison Avenue church was maintained, under ten successive pastorates, until 1917 when it was disbanded. *

Through a great part of its existence the office of clerk was held by William E. Luff, who later became an active member of our own church. Mr. Luff came to Cleveland from England in 1882; attended a service in the East Madison church on the Sunday following his arrival; became its clerk in 1884, and served in that capacity under all of its pastors.

The last service of the church was held on September 24th, 1916, J. F. Berry preaching, and when officially dissolved in January, 1917, the assets were given by the church to the Cleveland Congregational Union, to be held as a perpetual endowment fund for the relief of needy churches. Five thousand dollars from this fund was reserved and

- *The ten pastorates of East Madison church covered the following periods:
- Oren D. Fisher, (July, 1875—March, 1885)
 - Herbert W. Tenney, (July, 1885—April, 1889)
 - William L. Tenney, (September, 1889—August, 1891)
 - William A. Knight, (October, 1891—June, 1892)
 - Daniel T. Thomas, (November, 1892—February, 1902)
 - Albert E. Fitch, (June, 1902—October, 1904)
 - Ferd E. Carter, (January, 1905—April, 1907)
 - William M. Freer, (Supplied pulpit for 8 months)
 - Lyle D. Woodruff, (January, 1908—July, 1911)
 - Charles L. Parker, (October, 1911—January, 1914)
 - Ralph A. Harris, (April, 1914—June, 1916)

distributed as memorial gifts and endowments to missionary organizations in which the women of the church had been especially interested. This sum will provide income in perpetuity for The Schauffler Missionary Training School, to maintain the East Madison Memorial Room, \$1,000; the same School for the purpose of maintaining one scholarship for young women, \$1,000; The Ohio Woman's Home Missionary Union, \$500; The Congregational Conference of Ohio Endowment Fund, \$250; The Woman's Board of Missions of the Interior, \$1,250; and The American Board of Commissioners of Foreign Missions, a memorial fund in honor of the pastors of this church, \$1,000.

Park Congregational Church

From its beginning, in 1886, as a mission Sunday School, the Avery record carries Park church through its various vicissitudes down to 1892, when it was installed in its newly completed home on Crawford Road at the corner of Cullison. There it maintained its services to the community until 1920 when it was merged with the Calvary church*.

Hough Avenue Congregational Church

Hough Avenue church developed into the largest of the group that was fostered by our church.

*The eight pastors who guided its destinies were as follows:

Martin L. Berger, (1890-1895)	J. Calvin Treat, (1902-1905)
Edgar S. Rothrock, (1895-1898)	Leland A. Edwards, (1906-1910)
Thomas D. Phillips, (1899-1900)	Albert Francis Pierce, (1911-1912)
Elwell O. Mead, (1900-1901)	Howard Lee Torbet, (1913-1919)

It was located in a community of home owners, and grew steadily until its chapel at Hough Avenue and Crawford Road became inadequate for its needs. Construction of a new building was decided upon at a meeting held March 8th, 1895. A lot was presented by Mr. and Mrs. Norman Keller, and on this site ground was broken the following fall, the corner-stone being laid November 27th, 1898.

The last services in the old chapel were held on July 31st, 1900, and two weeks later the gymnasium of the new building was opened and all church services were held there until September 2nd, when dedicatory services were held, lasting for a week. The building was a fine brick institutional church, with equipment admirably adapted to its needs. This dedication occurred midway in the pastorate of Charles W. Carroll, who had succeeded Irving W. Metcalf in 1895. When he in turn tendered his resignation, on Sunday, April 26th, 1906, he recalled the fact that exactly one thousand persons had been received into full membership during the twelve years of his pastorate, and that there were then eight hundred and ninety six on the rolls. His resignation did not become effective until two years later, when it was again presented, on February 9th, 1908, and Mr. Carroll retired after a pastorate of fourteen years. *

*Ira J. Houston, who had served as assistant pastor for two and one half years, succeeded to the pulpit, and was in turn succeeded by Ernest H. Tippett, (1911-1918); H. Samuel Fritsch, (1918-1927); Howard P. Deller, (1929-1930); and James Robert Smith, (1932-1933).

During the Tippett pastorate the church was ravaged by a disastrous fire, and for several months services were held in the Knickerbocker Theatre, while various store-rooms in the neighborhood were requisitioned for the Sunday School.

Eight pastors presided over Hough church and it enjoyed a long and successful career. However, it suffered as have others from the gradual shifting of population to the suburbs, and it was eventually decided to merge its congregation with that of the Euclid Avenue church. This was done in 1933, the first joint meeting of the two congregations being held on Sunday, October 1st. The Church School and other activities were maintained in the old church for another year, when the property was sold, the proceeds added to our Endowment as the Hough Church Memorial Fund, and the merger made complete.

Lake View Congregational Church

The little church at Lake View continued its activities for some fifteen years after Prof. Avery's story closes. The Thome pastorate ended in February, 1894, and for a time various clergymen filled the pulpit as temporary supplies. Among these was Albert Barnes Cristy, of Albuquerque, New Mexico, who came here during the summer of 1894 to attend the International Christian Endeavor Convention. He was engaged to preach at Lake View for a half dozen Sundays and as a result a call was extended to him and he began work in November.

It was then decided that the time had come for the Lake View Assembly to become an independent church. A council was called and the church was formally organized with one hundred and fifteen members, one hundred and four of whom were from the home church.*

The building of the Belt Line along the old Nickel Plate right-of-way brought greatly increased traffic so close to the church that the noise of passing trains became unendurable and, in 1905, a lot was purchased at the corner of Euclid and Lockwood Avenues. Here a new building was projected and brought well toward completion during Mr. Leuthi's pastorate.

In 1909 the congregation moved into its new home, at the same time dropping its old name, which was inappropriate in the new location, and assuming that of Calvary Congregational Church. Mr. George continued as pastor until 1916 when he was succeeded by John W. Rahill, who remained only a year, to be succeeded by James Ross Greene.

Four Churches Disappear

A merger was effected in 1920 between Calvary and Park churches, the two giving up their identities and assuming the new name of Mayflower Congregational Church. The combined congregations occupied the church at Lockwood Avenue,

*Mr. Cristy remained until 1898, when he was succeeded in turn by Alexander Graham, (1899-1902); Louis J. Leuthi, (1904-1907); and Robert A. George, who came in 1908 from Trinity Congregational Church.

and the Park Building Fund was placed in trust with The Garfield Savings Bank.

The pastors of both churches were retained, dividing their time between Mayflower and a branch that had been established at Euclid Village. Mr. Greene retired in 1922, but Mr. Torbet remained until 1936, when another merger was effected, this time between Mayflower and East Congregational churches.

The building at Lockwood Avenue was sold, and the two congregations occupied the home of East church, further east on Euclid Avenue at the corner of Page Avenue. The name was changed again, this time to East Cleveland Congregational Church, and under this name the church is still flourishing.

And so ends the story of four prosperous churches that disappeared one after another, so far as their names were concerned, but were reincarnated as one, under another name.

The Italian Mission

The desire to provide religious services for the Italian community that had grown up in the Lake View district was responsible primarily for the founding of Lake View church. The original plan had been to hold services for both Italians and Americans in the chapel that we had erected on the north side of Euclid Avenue, nearly opposite the cemetery entrance. However, this location was inconvenient for the Italians, most of whom lived closer to Murray Hill and Mayfield Roads, and

eventually a separate place of meeting was secured for them in that neighborhood.

Quarters there proved to be far from permanent. In fact, moves were made so frequently, from vacant stores to rooms in private houses and back again, that irreverent neighbors referred to the Mission as the "gypsies."

Herbert C. Van Sweringen took over from Miss Cozad the responsibility for carrying on this work and he, in turn, passed it on to I. T. Frary, who served as Sunday School superintendent for some seven years.

In 1895 a young Oberlin theological student, J. V. Zottarelli, was secured as pastor, and regular preaching services were held, in addition to the Sunday School. Serious disturbances occurred during his stay that made it necessary to replace him, and Pietro E. Monetti was brought here from Punxsutawney, Pennsylvania. He was well educated, possessed a fine personality, and handled the situation in a manner satisfactory to both the Italian members of the church and to the Congregational City Missionary Society, which had taken over control of the Mission in 1901.

Attempts were made to raise funds for a much needed chapel, but without success. Meanwhile, the Session of the Second Presbyterian Church was looking for a field in which to establish a church with money from the Beckwith Fund. The two problems were solved to mutual satisfaction by a

transfer of the Mission from the City Missionary Society to the Session.

Following this transfer, St. John's Presbyterian Church was built on Murray Hill Avenue and was dedicated February 24th, 1907. This church is still maintained under the auspices of the Church of the Covenant.

The Buckeye Mission

The last of our branch churches to be organized was that on Buckeye Road. Dr. Hiatt's attention was called to the need for religious services in that area, by the minister of Emmanuel Bohemian Church who told him of a group of children that had been gathering there. With them as a nucleus, a mission was started in 1907 at the corner of Buckeye Road and East 123rd Street, and in the following year a building was erected at a cost of \$2,600.

This work was carried on by volunteer workers until January, 1915, when it was decided that the time had arrived to engage a regular pastor, and Frederic T. Bastel was chosen to fill the position. He remained two years, during which period an additional \$3,000 was expended in enlarging the building. His resignation was tendered in January, 1917, after which Paul H. Metcalf carried on the work, with the help of a visitor, until the following August, when he left to enter service with the Y.M.C.A.

H. C. Lucas, of East View church, continued the activities for a few months on a half time basis,

with a visitor's help, but early in 1919 a committee decided that the undertaking should be given up because of a change in the neighborhood population from Bohemian to Hungarian; a great increase in the numbers of Catholics; a decrease in Protestants; and the planting nearby of other churches; all of which effected seriously the usefulness of the mission. The work was accordingly discontinued, and the property sold to a Hungarian church.

Collinwood Congregational Church

Another church that should be included in this list of offspring is the Collinwood church. It was never fostered directly by our church, nor was it dependent upon it for support, but it was long the especial care of two of our members, as has been stated by Prof. Avery. The help which it received, both financial and moral, came personally from devoted members of the Ford family without official cooperation of the church. In 1938 David K. Ford, grandson of the founder, Horatio C. Ford, encouraged and directed Collinwood Church in reducing its mortgage and firmly establishing its finances.

This is the one church, of all this group, that has maintained its identity throughout the years, and still continues under its original name.

Another tie with Collinwood consisted of the ministry there, for several years, of John L. Findlay who was long an active member and officer with us, and was ordained from our church.

CLERKS OF THE CHURCH

1844. Nov. 30.....	Jarvis Frary Hanks
1851. May.....	Charles M. Torrey
1858. April.....	J. W. Dunham
1859. Sept.....	Nathan L. Post
1864. Dec.....	Henry Ford
1866.....	S. W. Baldwin
1868.....	Mrs. Mary E. Preston
1869.....	H. Clark Ford
1872.....	F. L. Tuttle
1873.....	A. J. Smith
1874.....	Charles A. Post
1875. July-Nov.....	C. H. Ostrander
1875. Dec.....	H. Clark Ford
1879. Dec.....	Theodore M. Bates
1881. Dec.....	Charles E. Lyman
1883. Jan.....	Justin Snow
1886. April.....	Wallace E. Shumway
1887. April.....	Justin Snow
1903. Dec.....	John L. Findlay
1908.....	L. A. Perkins
1912. Jan.....	Helen E. Lusk
1941 to 1943.....	Louise E. Schulz

TREASURERS OF THE CHURCH

.....	S. W. Baldwin
1868	Mrs. Mary E. Preston
1870. Dec.....	H. Clark Ford
1873	F. L. Tuttle
1877. Jan.....	Henry Ford
1879. Dec.....	Justin Snow
1886. April.....	Theodore M. Bates
1890. April.....	Wallace E. Shumway
1890. Dec.....	Theodore M. Bates
1892. April.....	Justin Snow
1903. May.....	Theodore M. Bates
1919. July.....	L. A. Perkins
1921. Jan.....	George F. White
1923. Jan.....	David K. Ford
1927	Herbert C. Moatz
1941 to 1943	Frederick C. Fulton

IT IS MORNING ON THE FIRST DAY OF THE WEEK: Listen—the church bells are ringing. Their summons will follow the sun from sea to sea.

They call our land to church, and make articulate all that a church is, or has been, or may become.

For a church may become, through the years, the richest in high qualities of all human fellowships. Deepening friendships, shared memories, perfected undertakings bravely carried through, devotion to holy causes, all combine to make a good church the revelation of a comradeship over which even time has no mastery, for there the seen and the unseen foregather together.

Listen! this morning the church bells are ringing.

—GAIUS GLENN ATKINS.

